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A Family Paper

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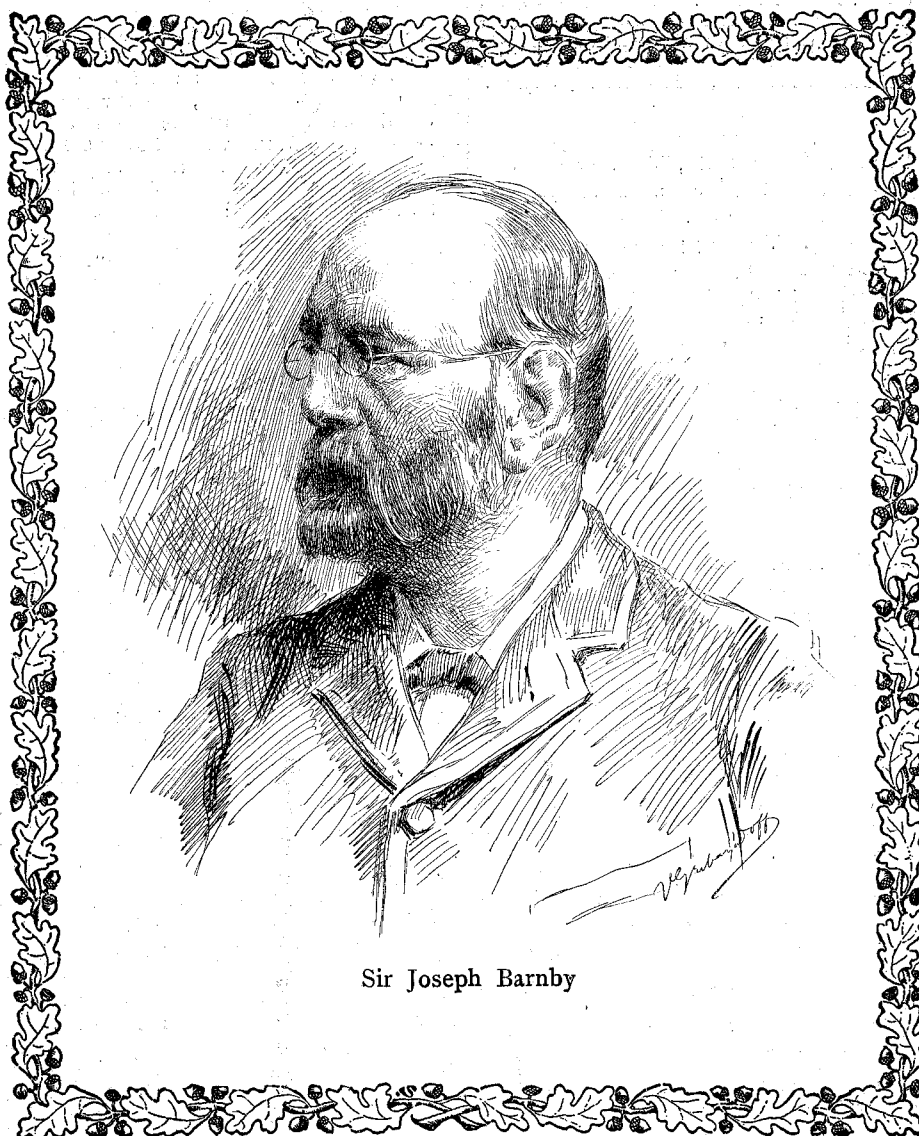
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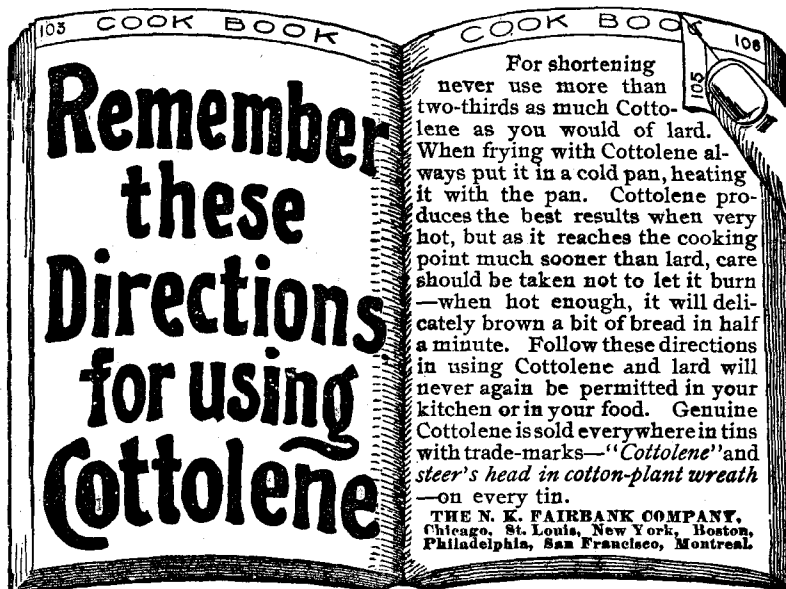
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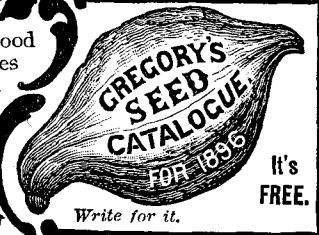
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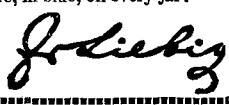
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The Outlook

A Family Paper

Volume 53

Saturday, 8 February, 1896

Number 6



THE resolutions of protest against the massacres in Armenia, referred to in our last week's issue, passed both the Senate and the House, and are now before the President. It is earnestly to be hoped that the President will act upon them. It is somewhat to be feared that he will not. It is safe to say that he was probably as much astonished himself as any one in the country at the warlike tone of his own message on Venezuela, and the reception of that message has not improbably reinforced his natural conservatism and intensified it. Moreover, the sense of responsibility in saying that if certain not very probable contingencies occur we will prepare for war, is not so great as that involved in an utterance which might not unnaturally lead to strained relations between our own country and Turkey, and even the possible severance of all diplomatic relations between the two countries. There is, also, always the fear of being told to mind our own business, and it is not agreeable to receive such a message, however courteously it is phrased. In truth, however, this Armenian matter is our business, partly because American citizens are put in peril of their lives by the conditions of anarchy; partly because there is a solidarity of Christendom, and the murder of wholly innocent subjects of what claims to be a civilized power, for no other crime than that of holding the Christian faith, concerns very intimately all who hold that faith. As we have already pointed out to our readers, there is abundant precedent—if precedent were needed—for the action which Congress requests the Executive to take. Just such action taken by England under Cromwell availed to put a stop to the persecution of the Vaudois, and analogous action taken by our own Congress in 1823, and urged on Congress by Daniel Webster and carried out by President Monroe, whose doctrine is so dear to the American people, was the first official word of sympathy with Greece, struggling against the unspeakable Turk, and was one of the efficacious influences in securing the enfranchisement of Greece. For our part, we should be glad to see Congress go further and pledge support to any Christian power which would interfere for the protection of the Armenians. We would much rather see \$100,000,000 appropriated to aid either Russia or England in such an undertaking than to see it appropriated to put our country on a war footing to protect the doubtful boundary-line of Venezuela from the imaginary aggressions of a British colony. There is an unauthenticated rumor that an alliance between our country and Russia or England, or both, for this purpose has been in contemplation, and that our country has received assurances from Russia that she will interfere. This tallies with the rumor of her proposals to Great Britain for a partial occupation of Armenia.

Lord Salisbury has surprised England, and, we judge, rather dismayed his own party, by an extraordinarily frank speech at a Nonconformist dinner in London. The gist

of his speech is that the Sultan is not responsible for the present massacres and has not incited them, that the Berlin Treaty does not impose any responsibility on Great Britain to protect the subjects of Turkey from Turkish oppression, and that if it did, England is quite powerless to fulfill the obligation. It is the latter statement especially which has dismayed Lord Salisbury's supporters. It is hardly necessary to say to our readers that Lord Salisbury's argument is not at all to the purpose. The Berlin Treaty did put Turkey under obligation to institute certain reforms, among which were a guarantee of religious liberty. England has a right to insist on the observance of this treaty obligation, and under past and stronger administrations has gone to war on much slighter provocation. Indeed, there can be but little doubt that if commercial interests instead of the Christian faith were imperiled by Turkey's action, war would have been declared before this. But this is not all. Turkey would be entirely unable to maintain herself against Russia unaided; it is because England will not permit Russia's advance to the Bosphorus that Turkey is able to decimate her Christian populations. If England had given Russia official notice that she might order in her troops for the protection of Armenia, and its occupation, the massacres would have ceased long ago. So long as Turkey's autonomy is preserved by the moral support of Great Britain, so long Great Britain is responsible for the Turk. Whether Russian occupancy of Armenia would be better than Turkish has been questioned, though we believe that despotism is always preferable to anarchy; but, at least, Great Britain would not be responsible. Now she is in some measure. We should not be surprised at a sudden revolution in Great Britain too powerful for even Lord Salisbury's party to resist. There are signs of its approach.

Last week two Blue Books were issued by the British Government on the Sassun massacre. In the first there is a confirmation by the Consuls in so far as the nature of the outrages goes, telling of brutal tortures, the violation of women and other unspeakable outrages, the tossing of children on bayonets, the setting houses in flames, and forcing the Christians within to be burned alive. The second Blue Book gives extracts from the report of the Consular delegates on the Armenian Commission. This report says that the fact that the Kurds accompanied the troops, and that no steps were taken to compel them to withdraw, may be regarded as proved. It must also be regarded as having been established that the Kurds and soldiers were the joint authors of the burning of entire villages. Moreover, it was not proved that the Armenians were in revolt. A memorandum is added by Consul Shipley to the effect that the stories told have been exaggerated, and in certain instances absolutely invented, for the purpose of adding to the horror. Nevertheless, it is impossible to doubt that villagers were attacked by soldiers and Kurds and massacred with savage brutality. He declares that an agitation subversive of Government

authority has proceeded for years in the Mush and Talori regions, an agitation instigated by the Armenian Committee abroad. It was the failure successfully to cope with the agitation that finally exasperated the Turkish officials. On the other hand, the Government entirely failed to protect the Armenians from the constant extortions of the Kurds and rapacity of the officials. The Armenians were obliged to pay tribute to the Kurds to prevent their houses from being burned and their cattle stolen, the Government never attempting to prevent such outrages. It was impossible to expect the Armenians to be contented under such conditions. Mr. Shipley concludes that it was not so much the suppression of a pseudo-revolt that was desired by the Turkish officials as the extermination of the Armenians themselves. Since the Sassun affair massacres have occurred at many other places; in the province of Van alone, out of 550 villages 500 have been destroyed. The total number of slain is variously estimated, but just how many thousands were killed will never be known, or how many defenseless creatures suffered a worse fate than death. These outrages are the end of a long similar history—namely, the massacres of the Greeks in 1822, of the Nestorians in 1850, of the Syrians in 1860, of the Cretans in 1867, of the Bulgarians in 1876, and of the Yezidis in 1892. A rumor now obtains that it is Russia's intention to obtain Great Britain's consent to a proposed twenty years' occupation by the former of six vilayets in Anatolia. Great Britain is practically pledged to interfere with force in preventing a foreign occupation of Asia Minor. But for this protection of Turkey from Russia, the Turkish massacres would have been impossible. It is also reported that Russia is willing to assent to Great Britain's permanent acquisition of Cyprus by purchase. The government of that island is now administered by Great Britain under the 1878 convention. It is supposed that the Porte would be the more willing to sell the island since it is in dire need of funds for its treasury.

The question, What is the duty of this country in respect to the present condition of things in Cuba? does not appear to us quite so clear as it appears to some of our contemporaries. One party is quite anxious for interference on behalf of the insurrectionists; another is equally desirous to have us keep our hands entirely off. There can be no question that Cuba has long suffered from incompetent and corrupt misgovernment, and that the insurrection is abundantly justified. There is also little question that in the war which has been pursued the laws of civilized warfare have been disregarded on both sides. If it is true that the removal of General Campos and the appointment of General Weyler signifies a change of policy on the part of the home government, and if Spain means to follow a policy of merciless extermination, there may come to be a duty of protest on our part, and possibly of something more than protest; but we do not see how our Government can officially assume this to be the case, or request beforehand, as the Senate resolutions appear to do, the Spanish Government to observe the laws of civilized warfare in dealing with those who are in rebellion against it. Nor, if we understand the principles of international law, has the rebellion as yet assumed any such proportions as would justify this country in recognizing the insurgents by according to them the rights of belligerents and assuming a position of neutrality between the two contending parties. At present our relations are those of friendship with Spain, and nothing as yet has been accomplished by the revolt which justifies us in sundering those relations

and recognizing the revolutionary party as entitled to the same friendly relations. We may devoutly wish for the consummation of such a condition, but such a condition has not yet been consummated.

On Saturday last the House Bond Bill, with its free-coinage amendment, was finally brought to vote in the Senate. The fact that the bill could not by any possibility become law prevented filibustering tactics against it, though Senator Hill, the champion of *clôture* two years ago, seemed for several days determined upon obstructive tactics. The vote in favor of free coinage—42 to 35—though larger than its enemies had predicted, showed that the new Senators, elected as noncommittal on the currency question, are opponents of free coinage. Senator Baker, of Kansas, tried hard to get a vote upon his amendment providing for the free coinage of the American product of silver, but recorded himself against unlimited free coinage. Senator McBride, of Oregon, and Senator Martin, of Virginia, without explaining their votes, joined the anti-silver forces. The increased strength of the free-coinage supporters was due to their recent legislative victories, to the admission of the new State of Utah, and to the fact that Senators Voorhees and Turpie, of Indiana, and Gordon, of Georgia, who had all been elected as free-coinage advocates, returned to their old allegiance in the absence of any strong pressure to remain away from it. Every member of the Senate either voted or was paired upon the free-coinage proposition. Counting the members paired, the Senate stood 48 to 41 in favor of restoring silver to its former place in the currency. The Democrats divided 24 to 15 in favor of free coinage, the anti-silver minority consisting of Senators Hill and Murphy, of New York, Smith, of New Jersey, Gorman and Gibson, of Maryland, Martin, of Virginia, Faulkner, of West Virginia, Lindsay, of Kentucky, Caffery, of Louisiana, Mills, of Texas, Palmer, of Illinois, Vilas and Mitchell, of Wisconsin, and Brice, of Ohio. The Republicans divided 25 to 20 against free coinage, the pro-silver minority consisting of Senators Cameron, of Pennsylvania, Pritchard, of North Carolina, and all of the 21 Republicans from west of the Missouri except Baker, of Kansas, Thurston, of Nebraska, and McBride, of Oregon. The four Populists, as a matter of course, supported free coinage.

Senator Tillman's maiden speech, "pitchforking" President Cleveland's administration, was the sensation of last week in Congress. The coarseness in his speech was not nearly so marked as the press dispatches indicated; that is, they picked out for our reading the worst passages—but they were all there. When condemning President Cleveland for the construction placed upon the Chicago platform after his election, he speaks of "the elastic conscience of the bull-headed and self-idolatrous man who now holds the reins of power;" when denying the legal authority of the President to issue bonds to redeem greenbacks in anything but coin, he says, "While to this besotted tyrant coin has come to mean gold alone, he cannot by his mere *ipse dixit* change the law of the land and pervert the plain meaning of the English language;" when arraigning representatives of free-coinage constituencies who voted for the suspension of silver coinage, he calls them "bootlicks and sycophants who have crawled on their knees for the crumbs of patronage, and betrayed their constituents for the offices in his gift;" when charging that offices were distributed through such representatives, in payment for their votes, he declares, "In the entire history of the country the high office of President has never been so

prostituted, and never has the appointing power been so abused. Claiming to be the apostle of civil service reform, he has debauched the civil service by making appointments only of those whose sponsors would surrender their manhood." If such language as this is not unparliamentary, it ought to be. Senator Tillman ought to have been called to order at the time. A speech so disfigured is wholly vitiated, and its only effect is to injure the cause it is intended to support.

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It is believed by the anti-Platt element in the Republican party of New York City that one-half of the names upon the rolls, made up in violation of the constitution of the party for the purposes of the last primary election, from which the present County Committee derives its title, were put upon those rolls by fraud. As a protest against these enrollment frauds, a committee of five hundred prominent Republicans has been formed. This action, political, not personal, is indeed a timely one. As Mr. Brookfield says:

"The time has come for the great majority of the party who believe in honest primaries to rise up and assert the power which is theirs. Before such a movement the present organization, with all its pretense of regularity, would be carried down by the weight of the millstone of fraud which is about its neck. I know that this is strong language, and that many impulsively shrink from a division in the party ranks on the eve of a Presidential election, but I believe that the time for strong language and for vigorous action has come, and that there are no party considerations which will justify honest Republicans in acquiescing in such wholesale frauds as have been recently perpetrated in the name of the party. On the contrary, I believe that the approach of the Presidential campaign only emphasizes the importance of creating in this city a clean, vigorous, honest, and representative organization, without which the voting strength of the party cannot be brought out. Unless this step is taken now it will sooner or later be forced upon us by one of those disgraceful defeats at the polls which is invariably the grave of a dishonest party organization."

Mr. Brookfield further remarks that "it is fortunate for the Republican party that the electoral vote of New York State will not be required for the election of a Republican President next November." To all of this the chief of Republican "machine" politics in New York State, Mr. T. C. Platt, replies that "the men who have worked themselves into this bolting are the same malcontents who during many years have been willing to ruin the Republican party if they could not rule it." He adds:

"In fact, they seemed willing to ruin it even if they do rule it, for they do rule it in this local government here in New York City, and their multiplied follies have gone far to prevent a future Republican success in this town. The conduct of the chiefs of the present reform administration has been a thousand times more disgraceful than any of the known transactions of Tammany Hall; bribery and corruption have stalked through the streets day and night; it is no secret that positions with salaries of thousands of dollars a year have been offered to Republican leaders to betray the organization; neither is it a secret that men who have obtained places are threatened with dismissal or have been dismissed when they fail to obey the orders of the bolting bosses. . . . All this talk about fraudulent organization rolls is plainly dishonest. The plan of the party organization was theirs [the bolters']. They supervised every detail of it from first to last; and yet, because it doesn't work so as to put the organization within the control of a little group of Union League Club politicians, they go up on the housetops and scream 'Fraud.' . . . My interest in politics consists only in my ardent and heartfelt desire for the triumph of Republican principles, and I propose to labor for Republican success, with such ability as the Maker has endowed me with, so long as he shall give me life."

This pious ejaculation is in somewhat startling contrast with one made by Mr. Platt's late pastor, Dr. Parkhurst. For on the same day a statement from Dr. Parkhurst appeared in which the Platt methods are described as a mixture of "personal insolence and colossal dare-deviltry that is thrilling." It is not too much to say that we entirely sympathize with this estimate, and also with a previous estimate

of Dr. Parkhurst, namely, that he would "rather fight five Crokers than one Platt." Messrs. Choate, Bliss, Brookfield, Root, and Charles Stewart Smith declare that the recent frauds in enrollment were "rotten to a degree never known before in the history of the party." Mr. Platt's criticism upon the local government of New York City drew a characteristically prompt response from Mayor Strong, who promises to pay \$500 for any authenticated case of such an affair as Mr. Platt mentions. Nothing worthy of report has yet been offered in response to this challenge.

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Those having in charge the Raines Bill to substitute a tax for a license system in New York State have definitely promised to modify its provisions so that no liquor-saloon can be established in a residence district without the consent of neighboring property-owners. This modification removes the most important objection urged against the bill in the public hearings last week. The other objection most frequently urged was half answered by its own overstatement. The bill was denounced as grossly unjust to the cities, because half of the revenues collected were to go to the State treasury. Had this objection been temperately put, it would have had great weight; but, being put in an extreme form, it was easily refuted by the friends of the bill, who showed that the cities would contribute to the State fund but little more than their proportion of any State tax levy. In other words, New York City is not "victimized" because it will contribute nearly 48 per cent. of the State excise fee, while containing but 28 per cent. of the population, because taxation is distributed, not according to population, but according to property, and New York contains 42 per cent. of the taxable property of the State. The large cities are, indeed, overtaxed by the provision objected to, but not in a very marked degree. The present prospects are that the measure will pass; the most serious danger is that its provision for ward local option will be practically eliminated, and this is one of its most valuable features. Public pressure should be exerted by temperance advocates to have it retained.

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For nearly thirty years the system of furnishing free lodgings in the station-houses of this city has been condemned on grounds of health, cleanliness, and morality, but no positive steps to bring it to an end were ever taken until last week. During the past three years, indeed, the system had been discouraged by the attitude of the Police Department, and the number of free lodgings furnished had been reduced from 127,000 in 1893 to 65,000 last year. Last week the department ordered that on February 15 the system should be brought abruptly to an end. Those interested have for years agitated for the construction of a municipal lodging-house, where applicants for lodgings could be sifted, and those ready to work be cared for, while the idle and vicious should be committed for vagrancy. But such an establishment seemed no nearer this year than five or ten years ago, and therefore the department decided that, if a thoroughly good system could not be introduced preliminary to the overthrow of a thoroughly bad one, the thoroughly bad one should be overthrown preliminary to the establishment of a thoroughly good one. After the middle of this month the most hopeful of the applicants for lodgings will be given tickets admitting them to the Wayfarers' Lodge of the Charity Organization Society, while the rest will be sent to the lodging-house of the Charities Department. At this last place no work test is applied to applicants, but baths are insisted upon and some attention is given to the future of

the lodgers. In every respect the action decided upon seems a wise one. The mere fact that the professional tramps will no longer have twenty-eight different station-houses at which to make their rounds is itself an immense gain. But the chief good is the getting rid of a system too foul to be described. New York is by no means a pioneer in this direction; other cities, including Philadelphia, Baltimore, and Washington, having not only emptied their station-houses, but provided in a systematic way for the shelter of all self-respecting applicants. Nowhere, according to Dr. Warner's admirable book on American charities, have municipal lodging-houses solved the whole tramp problem, nowhere have their wood-yards or other labor tests proved in every sense remunerative; but everywhere they have so reduced the number of idle and vicious depending upon public support that the "way out" is certainly along these lines.

The New York Chamber of Commerce has entered its protest against the progressive conversion of down-town business streets into dark and damp crevasses. On the advice of its Committee on Internal Trade and Improvements, the Chamber not long since adopted resolutions calling upon the Legislature to enact laws:

1. To limit the height of buildings in proportion to the width of the street.
2. That no buildings over eighty feet high shall occupy more than eighty per cent. of the ground occupied.

The Chamber did not attempt to define the appropriate limit for the height of buildings, but the Committee whose report was indorsed called attention to the fact that the legal limit in Berlin was the width of the street; in Paris, one and a half times this width; in Boston, two and a half times; and in Chicago, 130 feet. The Chicago limit was last week raised to 155 feet, but even this high maximum does not permit buildings within seven stories as high as are now darkening the center of trade in New York. The Chamber of Commerce based its recommendation entirely upon the danger to health and safety arising from these oppressive piles. Another serious objection to such structures they entirely ignored, and we find ourselves in entire sympathy with the protest of Mr. Ernest Flagg, the architect. Mr. Flagg says:

"I had the pleasure of appearing before the Committee of the Chamber of Commerce which had this matter in charge, but was not allowed to speak about the æsthetic questions involved, as the Committee wished to confine its attention to matters of real importance, practical questions, etc. The beauty of the city was evidently not considered as coming within this category.

"If the beauty of the city is a matter worth considering at all, it certainly will not be improved by these gigantic monuments to greed rearing their heads at intervals above the other buildings. On the other hand, if large areas of our city are to be entirely covered by structures of this kind, our condition will be indeed pitiable; the streets will be converted into gloomy cañons, into which the sun can penetrate only at rare intervals, and traffic will be congested in streets which are already too contracted under present conditions. As an architect I will never have anything to do with buildings of this kind."

Here is a man who has the beauty of his city and the honor of his profession at heart. Believing that buildings high out of all proportion to their width, or the width of the overshadowed street, are unsightly, he refuses to sell his services to aid in their construction. By all means let the Legislature enact the law demanded, but meanwhile let us have more architects who recognize their professional obligations to preserve the beauty of their city, and who refuse to lend their hands to any work which will mar that beauty.

A great mass-meeting was held in Carnegie Hall, New York, on Monday night of this week to urge that the order

transferring Commander Ballington Booth and his wife from the leadership of the Salvation Army in this country be rescinded. The meeting was a remarkable testimony to the universal respect and admiration for the present Commanders of the American Army. The hall was crowded with men and women who know what the Army has done and fear the lessening of its power if the order is carried out. Churches of many denominations, helpful societies of all kinds, the auxiliary members of the Army, men of wealth, public-spirited citizens in all grades of society, all were fully represented, and all were intensely in earnest. The speakers were Mr. Chauncey Depew (who acted as Chairman), Mayor Strong, Bishop E. G. Andrews, William E. Dodge, and the Rev. A. H. Bradford. Letters were read from many men of note in religious and municipal affairs sympathizing with the object of the meeting, and also from several university and college associations. Mr. Depew voiced the general feeling when he appealed to General William Booth, the Commander-in-Chief of the Salvation Army, in the words: "We recognize your genius as a commander, but you are three thousand miles away, and we ask you to pause and consider how carefully your leaders here have fitted themselves for this particular work; how splendidly they have performed it; and to ask yourself if their places can be filled by any others, however efficient?" We give the minute adopted by the meeting:

"We cannot fail to see that the wonderful expansion of the Army is largely due to the remarkable comprehension of the needs and character of the people of this country possessed by Commander and Mrs. Ballington Booth, and their adaptability to the same. They came to New York comparatively unknown; they found the Army small, divided, and without influence. They threw themselves heart and soul into the work; they became American citizens and identified themselves with American institutions. By their wisdom, fidelity, and 'sweet reasonableness' they disarmed obstinate prejudices. They loved the American people, and in return won the love of all without regard to creed or social distinction. They have been welcomed in our churches, and have preached the Gospel in places high and low, in many of which it has seldom, if ever, been heard. The present success of the Army in America is, under God, chiefly due to their wise and spiritual leadership. They have been personally trusted, and therefore wealth has been freely given and co-operation heartily accorded, which cannot but be seriously affected by their withdrawal from the country.

"It is, therefore, with unfeigned surprise and sorrow that we have heard that Commander and Mrs. Booth have been recalled from the direction of the Army in America. We do not wish to seem to dictate to the distinguished and justly honored General of the Salvation Army, but we do most earnestly hope that he may see his way clear to reconsider his order. If he fully understood the unique position which Commander and Mrs. Booth occupy in this country, which no one not a resident can adequately appreciate, we do not believe he would think it wise to transfer them to another field.

"Therefore, we earnestly urge, if consistent with the best interests of the whole work, that Commander and Mrs. Booth be allowed to remain in the positions in which they have been so abundantly blessed of God, in which they have won the honor, gratitude, and love of the American people, and have led on with inspiring zeal all the members of the Army in their work of rescue."

The Outlook has already expressed its belief that the removal of Commander and Mrs. Booth would be a serious blow to the usefulness of the Army in America. Unless the clearest possible proof can be shown that the interests of the whole organization and the spiritual welfare of the world at large require the change, the unwisdom of the proposed change is obvious.

The exhaustive report of the special committee which has had under investigation Lord Dunraven's charges against the yacht Defender has at last been given to the public. There are many who have regretted that the examination was not held in public, as in fact the whole matter was essentially one of general interest, but the members of

the committee declare that they regarded it as essential that the whole of the evidence and their conclusions upon it should be made known together, for the sake of intelligent discussion. The report is temperately worded, but plain and positive in its verdict. It declares that the owners, officers, and crew of the Defender are free from the least suspicion of want of integrity and propriety in conduct; that Lord Dunraven's charge is not only not sustained by evidence, but is totally disproved; and that the circumstances he regarded as suspicious have been satisfactorily explained. The evidence advanced by Lord Dunraven was merely the opinion of various persons to whose eyes the Defender *looked* lower in the water on one day than on another, whereupon they *surmised* that additional ballast might have been put in. The committee point out that such a fraud could not have been committed without the knowledge of many persons, that so serious a charge could not but affect the integrity of the owners, and that there is, in fact, abundant proof that no such occurrence took place. As to Lord Dunraven's charge that the Cup Committee paid no attention to a request from him that the Defender should be remeasured on the evening of the race, or that the Cup Committee should put a representative on board to remain during the night, it was shown that no such request reached the Cup Committee, and that the gentleman by whom it was supposed to have been transmitted did not understand Lord Dunraven's message to have had the intent he now claims for it; nor does a memorandum of the message written at the time and then shown to Lord Dunraven and corrected by him bear out his present view. The investigating committee go so far as to say that they believe that if Lord Dunraven had remained to hear all the evidence taken he would have himself withdrawn the charge. The experience and high reputation of the members of the committee give their finding conclusive authority. Several English papers have recommended Lord Dunraven to admit that he was in error. What action the New York Yacht Club may take in the matter remains to be seen. The entire incident has been discouraging to those who hope to see outdoor sport free from bickering, unfairness, and overreaching. Our own papers have not always shown a courteous or kindly spirit in the matter, and have been far from emulating the dignity of the investigating committee. Not the least significant part of the committee's report is that expressing regret that part of the evidence should have been surreptitiously obtained and published by a newspaper whose owner is one of the oldest members of the New York Yacht Club. If the New York "Herald" has given its readers any explanation or apology for this disgraceful proceeding, we have not seen it.



The discoveries by Professor Röntgen, of the University in Würzburg, are certainly among the most remarkable of our time. A full and scientific explanation of the matter is yet to be published. Briefly stated, he has found certain heretofore unknown rays of light or waves of ether, which he calls the X rays. Though they are not recognizable by the eye, these rays affect the photographic plate, and among other peculiar properties they have the marvelous one of passing through some solids and semi-solids, like wood, cardboard, and human flesh. In a lecture before the German Emperor Professor Röntgen photographed objects which were placed behind panels of wood and in wooden and cardboard boxes, the rays which photographed the objects passing through the wood or cardboard. The rays were also shown to pass through water without refraction. Reports are already printed of the application of the discovery to

medical purposes, calcareous objects in some of the human organs having been photographed through the body. The human bones, it is alleged, can also be photographed with these rays, which traverse the flesh somewhat as ordinary rays of light pass through glass. Thus, "Science" tells us, "Röntgen has put his hand between the tube and the dry plate in the closed camera; the photograph shows clearly all the bones of the hand without the flesh and skin, and the gold rings seem to hang in the air." In this country the experiments have been in some degree verified by Professor A. W. Wright, of Yale, and Professor Trowbridge, of Harvard. The former obtained, for instance, a dim photograph of coins which were inclosed in a purse, and the latter obtained on a photographic plate impressions of objects concealed in a wooden box half an inch thick. The Crookes tube is a glass tube in which a partial vacuum is created and then an electrical current passed, whereupon the tube is filled with a pale light. In performing experiments with these tubes peculiar rays have been noted about the cathode end (that of the negative pole), and it has long been known that these rays would pass through thin plates of metal. Professor Röntgen's rays seem akin to these "cathode rays," but with additional properties. The discovery is said to have been made purely by a chance observation. That it may have an important practical bearing on medical science and lead to a wider scientific knowledge in other directions is quite probable.



Joseph Barnby

The death of Sir Joseph Barnby in London on January 28 means not only a notable loss to the musical profession, but a genuine bereavement. His long and prominent connection with various large musical undertakings resulted in his being beloved and revered by myriads of singers and listeners, to whom the news of his death must be a personal grief. His portrait will be found on our cover page.

Born in York in 1838, the youngest of seven musical brothers, he grew up in music from babyhood. At eight he began a six years' service as a choir-boy in York Minster, at ten began lesson-giving, at twelve began organ-playing and choir-training, at fourteen became music-teacher in a school, and at sixteen entered the Royal Academy of Music in London, where he graduated in 1857 with high honors. At the age of nineteen, therefore, he was a full-fledged musician. He at once entered upon public duties of importance. For four years he was back at York teaching, but in 1861 began his twenty-five years of labor as church organist in London, his chief posts being at St. Andrew's, Wells Street, 1863-71, and at St. Anne's, Soho, 1871-86. For seventeen years from 1875 he was director of music at Eton College, the famous boys' school on the Thames, opposite Windsor; and in 1892 became Principal of the immense Guildhall School of Music in London, the largest in the world, in which position he remained till his death. His most brilliant work was as conductor of various choral societies, first of "Barnby's Choir," later called the Oratorio Concerts; then in 1873 he succeeded Gounod in charge of the Royal Albert Hall Choral Society, the foremost choral organization of England, which he continued to lead till his recent illness; besides serving also the London Musical Society, 1878-86, in its purpose of presenting new or neglected works, and the Royal Academy of Music, 1886-88. From 1861 to 1876 he was one of the chief critics and advisers of the great music house of Novello, Ewer &

Co.¹ He held no academic degrees, but was knighted in 1892.

His published compositions include two cantatas, "Rebekah," brought out at Hereford in 1870, and "The Lord is King," at Leeds in 1883; several services, the first written at seventeen; many anthems, of which "King All-Glorious" and "O Lord, how Manifold," are the most familiar; several hundreds of hymn-tunes, very many of which have already entered into common use; many songs and part-songs, among the latter being the well-known "Sweet and Low" (to Tennyson's words). He was the musical editor of the important collection, "The Hymnary" (1872), and of other hymnals. He also prepared many noteworthy addresses and articles on musical subjects.

Though as a composer he does not rank among the greatest, since he seems not to have aspired to the more elaborate forms of instrumental and orchestral writing, he was always active in progressive undertakings, especially in the elaboration of choral services in parochial churches, in the giving in churches of the largest works, like the two best-known "Passions" of Bach, with full orchestral accompaniment, in the production on the grandest scale of new works, like Wagner's "Parsifal," Dvorak's "Stabat Mater," etc., or forgotten ones, like Händel's "Jephthah," and in the building up throughout England of the present universal interest in choral societies of amateurs.

He was thoroughly identified with the new ideas of musical education. His position at Eton was an influential one, and was diligently used for years together in making music something of a personal possession to the six hundred boys annually gathered there. His removal thence to the Guildhall School involved very large pecuniary sacrifice, but seems to have been dictated by a desire for a broader field as a popularizer of music. In choral leadership he was almost without a rival. The hold he had on his singers and his audiences was princely, and the spirit of catholicity, of artistic refinement, and of noble ideality with which he exerted his power cannot be too highly valued. He thus impressed upon the English musical world, on its choral side, the stamp of a vigorous, well-poised, and deeply earnest personality. In manner he was quiet and dignified, but he had the power of very sharp and determined expression on occasion. His capacity for work was great, his fidelity to appointed duties constant, and his patience and assiduity unflinching. He was accomplished as an organizer and administrator.

His style as a composer is not marked by great originality, nor were his works ambitious. He seems not to have desired to win fame for himself as a writer or an executant. He rather set himself to widen the musical knowledge, experience, and skill of others. Yet in many of his works, particularly his part-songs, he revealed an enviable aptitude for lyrical beauty of melody, for polished elegance of structure, and for a distinct delicacy and charm of poetic sentiment. His whole attitude toward sacred music was instructive and beneficial. He cast his immense influence on the side of dignity, solemnity, and spiritual truth in worship music. He helped to work great changes in the style of choir music in England, and perhaps dwelt upon its artistic perfection to an extent that reacted somewhat unfavorably at times on congregational music. But he was explicit in his declarations that the ideal church music is a balanced union of both expressive and impressive music.

Such a life as this is peculiarly worthy of affectionate remembrance and of enthusiastic honor for its devotion to

the cause of musical education, largely among those somewhat outside of professional circles, and for its conspicuous success in advancing the interests of music as a genuine factor in social life and in popular culture. It would be difficult to name any one on either side of the Atlantic who has done more to promote the science of song in the Church of God in the last half-century. It will be strange indeed if his death does not call forth from many quarters expressions of regard and admiration of which any artistic worker, or any religious ministrant, might well be proud in the highest sense.



The Educational Question in England

The action the Salisbury Government will take in the new session of Parliament on the vexed question of elementary education will be interesting from two points of view. In the first place, whatever course the Government adopts will involve a reopening in Parliament of the compromise of 1870; and, in the second place, a vote in the House of Commons is certain to bring with it a strain on the Tory and Liberal-Unionist alliance, and also a greater strain on the alliance between the English Radicals and the Irish Nationalists. One fact should be made plain at the outset. The demand for the reopening of the compromise comes directly and solely from the bishops and clergy of the Church of England and from the bishops and priests of the Roman Catholic Church. The two Churches are agreed in this demand. At the meetings and conferences which have been going on since the general election, their representatives have appeared on the same platform, and have also published their appeals side by side in the columns of the same newspapers. The settlement of 1870 established a public-school system of a dual character. Under it day-schools, partly maintained by the churches, were to exist side by side with board schools, maintained entirely out of public funds. It was a compromise in which all the advantages fell to the Churchmen. The result of it has been that, while Churchmen have not subscribed more than one-sixth of the cost of maintaining their schools, they have been left all this time in possession of their exclusive control and management. Board schools are controlled by popularly elected bodies; Church schools are managed by committees nominated by the clergymen, and in most parishes the management of the school is entirely in the hands of the clergyman. Some three million pounds sterling a year is paid out of the Imperial Treasury for the support of these schools; but none but Church people are accepted as teachers, the doctrines of the Church are taught, and the schools are under no local public control. The settlement of 1870 was an unsatisfactory one for the Nonconformists. It was forced upon them by Mr. Gladstone and the late Mr. Forster. Protests were made at the time; but ultimately the Nonconformists settled down to the new system. Most of their then existing schools were placed under school boards, and for a quarter of a century the Nonconformists have loyally worked to the compromise and made the most of the board schools.

In the large cities the Nonconformists and the friends of undenominational education have succeeded so well that the standard of education has been immensely raised, and in these places the board schools undoubtedly give a better education than is given in the Church or Roman Catholic schools. The board schools give this better education because the entire cost of it comes out of public funds, while, as has been shown, the Church schools are dependent to some small extent on subscriptions. In recent years

¹ The Outlook is indebted to the New York branch of this house for the photograph from which the portrait on our cover is drawn.

subscriptions have been harder to obtain, and the Church schools have fallen behind the board schools. For several years past the two Churches have been complaining of what they described as the undue competition of the board schools, and as soon as it was plain that the Tories were coming into power the bishops and clergy of both Churches prepared for another inroad on the Treasury on behalf of their schools. Neither Church will place its schools under local representative boards. Both desire to be left in control, and ask that their schools, like those of the boards, shall be maintained entirely out of public funds. "We will provide," they say, "the school-houses, carry on all the executive work of the schools, teach our own religious doctrines, and bring our children up to the required standard of education, if either the Government or the municipal bodies will provide us with the entire cost of maintaining the teaching staffs." Both Lord Salisbury and Mr. Balfour have committed themselves to satisfying this claim. How they will do so is a problem of which the present session of Parliament is to bring a solution. The Liberals are a unit in opposition to this new claim on the part of the clericals; and among the Liberal-Unionists in and out of the Salisbury Ministry there are a number of members of the House of Commons who sympathize with the Liberals and Nonconformists, and are opposed to any further endowment of either the English Church or the Roman Catholic Church in England. No inkling has yet been given as to how the Government will proceed in meeting the new claim; but respecting the Liberal opposition one important fact has been clear since November. In any resistance they make to this movement for endowing the Churches with more money for education, they can count on the support of none of the three groups into which the Irish Nationalists are divided. Mr. McCarthy and Mr. Dillon, Mr. Healy and Mr. Redmond, have all put themselves on the side of the Irish priests in England. The licensing question and the extension of the Irish land-purchase system are both to be dealt with in this session of Parliament, but among domestic questions the remodeling of the Education Act of 1870 is the question which is arousing the liveliest interest in England.



The Ultimate Test

There is no more subtle temptation than that which constantly leads us to foist upon others, or upon circumstances and conditions, a responsibility which really lies upon ourselves. When men fail in any undertaking, the first impulse of the majority is to try to discover the causes of failure in something outside of their own intelligence, skill, knowledge, or purpose. We are always tempted to find in others the defects which exist in ourselves, and to hold others responsible for the consequences of those defects. When a man discovers that his work is not gaining that effectiveness, skill, and perfection which it ought to have, his first duty is to bring home to himself with unsparing severity the question whether or not he is responsible. It sometimes happens that a man's failure to achieve the highest results is due to adverse conditions, to failure in co-operation, to lack of sympathy and intelligence on the part of others. This is sometimes the result of a candid examination, and then a man has a right to hold himself free from the responsibility of failure; but it oftener happens that when the search-light is turned inward, and we take account of ourselves with impersonal and impartial exactness, we discover that our own egoism has concealed from

us the defects in which lie the secret of our failure. The first step toward better work and higher success is a clear knowledge of our fitness or unfitness for the thing we are attempting to do; when we have discovered our error and laid a finger upon our weakness we are prepared to rectify the one and remove the other. The highest tribute we can pay to our best selves is to hold ourselves relentlessly to its judgment, for the success which gives satisfaction is never external. It is evidenced by external achievements, but the satisfaction lies in the possession of a quality which makes those achievements possible. No man need be discouraged by the discovery of his own defects, for the knowledge of a defect ought to be in itself an inspiration to new effort. The thing to be avoided is not this clear knowledge of our own limitations, but the ignorance which keeps us blind to faults which others discover, and which leads us to the injustice of laying upon others the responsibility which we ought to shoulder ourselves. A man's first duty, therefore, when he is confronted by criticism or by evidences of failure, is to subject himself to a searching and critical examination, to be absolutely and austere honest with himself. In this very act there is a tonic quality which makes a new resolve possible, and which predicts a finer success.



The Promise in Law

God's laws are promises. When he says, Thou shalt, he also says, Thou canst. For he never commands when he does not enable. He never requires the impossible. Nay! His law is less a requirement than a prophecy. It is the interpretation of a law which existed before it was formulated in words, and which would have proved its power if it had never been put into words. Thus his laws to humanity foretell what will yet be accomplished for humanity. Three thousand years ago, when there were thought to be as many deities as nations, if not as many as cities, he said, Thou shalt have no other God before me. It was not Israel alone which heard this message; the echoes have carried it far and wide, and polytheism is now unknown in the civilized world. The command was a prophecy, and the prophecy is fulfilled.

God's laws are God's purposes. God's purposes may be delayed, but cannot be prevented. A teacher takes a turbulent school. Strong in the consciousness of her moral power, she says to herself, You shall love, reverence, and obey me; and she sets herself to accomplish this result. For a little while the issue seems doubtful. Some rebellious boys fight against her influence; but they fight in vain. By the end of the term the ringleaders are her special bodyguard, and she rejoices in her triumph. So God says, Thou shalt love me with all thy mind and heart and strength and soul. It is as if he said, I will win the love of my children. For this he sends prophets; for this his Son; for this the ministries of love between husband and wife, parent and child, friend and friend. And when he has finished the seemingly long endeavor, love will be seen conqueror. God's calm declaration, Thou shalt love, is the Christian's ground of hope in love's final victory.



The Rev. James M. Whiton, Ph.D., who has long been a valued contributor to the pages of The Outlook, will hereafter be a member of its editorial staff. In making this announcement the editors of The Outlook wish to express their appreciation of the excellent and scholarly work heretofore done for The Outlook by Dr. Whiton, and their gratification at the closer relations which will from this time on exist between him and this journal.

The Turks and the Armenians

By Elbert Francis Baldwin

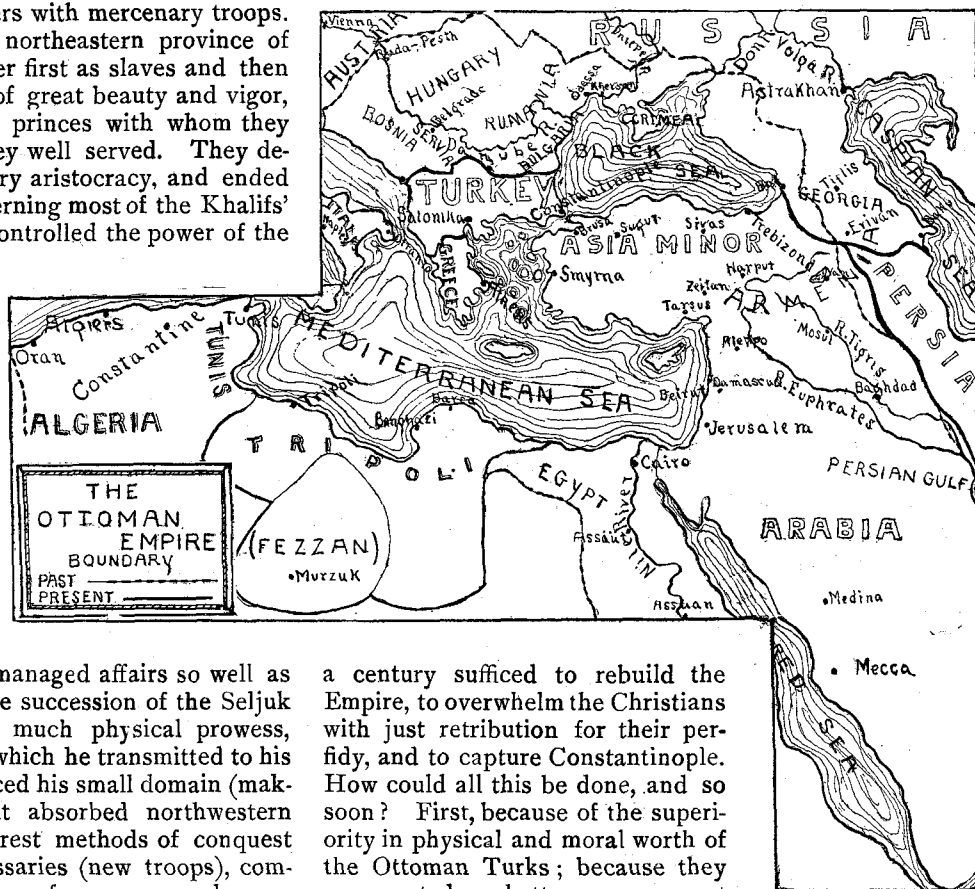
ONE of the three most remarkable epochs in the world's history was the Gothic age. With it we irresistibly associate the barons of Runnymede, the great names of Saint Louis and Saint Ferdinand, the greater name of Dante. We rarely remember to put with them another name, representing, it is true, no Christian advance; instead, one in Islâm. The name is Othmân or Osmân, and from that name is derived Ottoman or Osmanli. Othmân's father was the leader of a wild heathen band from Central Asia. Until recently the subjects of the Ottoman Empire have recognized only the name Ottomans or Osmanlis, not that of Turk, which applies to a wider race. The Uighurs, or Turks, were pushed forth from Central Asia by the Mongols. The Turks gradually came west, and were probably, like the Kurds of to-day, a wild race supplying neighboring rulers with mercenary troops. They settled in Khorasân (the northeastern province of Persia). They began their career first as slaves and then as mercenary soldiers. Being of great beauty and vigor, they were favorites with all the princes with whom they came in contact, and whom they well served. They developed before long into a military aristocracy, and ended in becoming Seljuk Sultans, governing most of the Khalifs' dominions in Asia. They even controlled the power of the Persians and Arabs. Out of the many tribes of Turks, one came into Asia Minor, and it was the good fortune of its leader to help the Seljuk Sultan in battle against the Mongols at Angora (1250). Gaining the victory through his help, the Sultan gave to his supporters a few square miles of land under Bithynian Olympus; the name of the place was Sugat, and these few square miles became the nucleus of the Ottoman Empire.

The leader of the Turks had managed affairs so well as to obtain for his son Othmân the succession of the Seljuk Sultan. Othmân—a prince of much physical prowess, bravery, and patience, qualities which he transmitted to his descendants—continually advanced his small domain (making Brûsa his capital), until it absorbed northwestern Asia Minor. One of the cleverest methods of conquest was in the formation of the Janissaries (new troops), composed of children taken when young from conquered races, generally Christians. The new soldiers were compelled to become Muslims and to undergo a life of severe discipline. Separated from family and country, given great pay, and opportunity for the gratification of ambition and of pleasure, this military organization became a redoubtable instrument. Seventy years ago the Janissaries were suppressed; they had grown too arrogant. The Ottoman civil and military government was regarded in such a friendly way that the Greek Emperor did not even object when the Turks crossed the Hellespont, and for the first time took possession of European soil. About this time a convenient earthquake happened and the walls of Gallipoli fell down. The Turks immediately marched in, declaring that Providence had opened the city to them and they could not think of disregarding so clear an instance of divine interposition. From Gallipoli in a few years the Turks had spread all over what is now known as Turkey in Europe, and then began to conquer the outlying provinces—Servia, Bulgaria, Rumania.

This development of Turkish aggrandizement had been a wonderful one, and it occupied only a century and a half. We shall look far and wide to find a parallel. The reason for this growth was not in the circumstances which surrounded the Turks, but in the great abilities which each of their rulers represented. Cruel they were, and rudely

ruled a rude race; yet there is no question as to their pre-eminent power in militarism and statecraft. Now, however, there came an event which not only delayed by fifty years the capture of Constantinople, but seemed to blot out the Ottoman Empire. It was the descent of Tamerlane. This great warrior was himself of Mongol-Turkish race, and had established his dominion throughout lower Russia, Central Asia, India, Persia, and Syria, but he had been resisted by the Mamlûk Sultans of Egypt, and by the Ottoman Sultan of Turkey. The latter was crushed by Tamerlane on that same plain of Angora where the Ottoman Empire had taken its start. The Muslims, believers in fate, regarded the Empire doomed where it had begun.

Yet, by the energy of a great man—the Sultan Mohammed—the start was made all over again, and only half



a century sufficed to rebuild the Empire, to overwhelm the Christians with just retribution for their perfidy, and to capture Constantinople. How could all this be done, and so soon? First, because of the superiority in physical and moral worth of the Ottoman Turks; because they represented a better government than those about them; because the disintegrated peoples of Asia Minor in the south and the conquered Christians in the north had become so impressed with these things that they were ready to fuse with the Turks, even to accepting the religion of the latter; and because the clever Ottomans made no difference between born and converted Muslims in preferment; indeed, most of the Grand Vezirs have been of Christian or of Jewish birth.

After Constantinople, the Crimea, Greece, Armenia, and Kurdistan were taken, while a foothold was gained on the Italian coast, at Otranto. More important conquests now followed—those of Mesopotamia, Syria, Arabia, and Egypt; this was not only a vast addition, but, what was of infinitely greater moment, gave to the Ottoman Sultan the title of Khalif, for by the conquest of the Mamlûks he succeeded to their supremacy over the sacred cities of Mecca and Medina, while the last of the Baghdad Khalifs made over to the Ottoman Sultan the symbols of his high office—namely, the cloak and the standard of the Prophet himself. Then came the conquest of Hungary; but when Suleimân the Magnificent would take Vienna, his siege came to naught, and the Ottoman Empire met its first rebuff. Still, its conquests increased, as a rule, in spite of a

second check—this time at Lepanto; Cyprus, Tunis, and Georgia were added to the Empire, and the first conflict experienced with Russia. The year 1600 marked the point of greatest territorial extent.

Then followed a decline; Turkey itself receded, then it was dismembered. Hungary was first lopped off, then Transylvania, then Wallachia, and so on; and the Empire had to acknowledge the independence of peoples once subject to it. We have noted the causes of growth; those of decline are no less evident. In the first place, Turkey has ever been a consumer, not a producer; a military power, she has fattened on what conquered lands could give her; she gave them nothing. Often she gave them worse than nothing—cruelty, brutal lust, slavery. After Suleimân—a prince who held his own in that Renaissance age which saw a Charles V., an Elizabeth, a Francis I., a Leo X.—there was, in place of barbaric but direct government, indirection and the growing seclusion of the Sultan, induced largely by the pernicious harim influence. The first ten Sultans had been robust, able, cruel; the last twenty-five (save Mahmûd II.) have been no less cruel, but no longer robust, no longer able. There were now, however, external causes to accentuate the internal, the chief of which was Russia's rise. By 1700 the Turkish dominions in Europe had shrunk to half their former extent. The next century saw Russian aggrandizement come to such a point that not only did the Crimean Khanate become independent of Turkey, but gates at Moscow and Kherson were inscribed "The Way to Constantinople," and Constantine became henceforth an honored name in the Russian Imperial family. Later events—Navarino, the disaffection of Egypt, the treaty of Unkiar-Skelessi (last week rumored to have been readopted), the Crimean war reaction, quickly followed by the Lebanon affair, the independence of Rumania, the successive revolts of the Herzegovina, of Bulgaria, Servia, and Montenegro, resulting in the Russo-Turkish war, and the further dismemberment of Turkey in both Europe and Asia—are not these summed up in Lord Beaconsfield's phrase, "Peace with honor"?—a phrase which has meant so much peace to some of the European States, little and big, so little honor to Great Britain and Turkey. The latter's hold in Europe, both in area and population, is now reduced to less than one-fourth of what it once was. It still has much of its vast area and population in Asia; but in Africa the loss of Algiers, Tunis, and Egypt takes away two-thirds of its area and twelve times the present population in Tripoli.

Fifty years ago the Emperor Nicholas said to Sir Hamilton Seymour: "We have on our hands a sick man, a very sick man." The present invalid is the Sultan Abdul-Hamid II. He succeeded to the throne in 1876, on the deposition of his older brother, Murâd V., who was declared to be suffering from idiocy, and has since been kept in strict seclusion. Abdul-Hamid is the thirty-fifth sovereign in uninterrupted male descent of the House of Othmân, the founder of the Empire. No family in European history can show such an example of continuous authority. The crown is inherited by the eldest male descendant in the Imperial line, no matter whether he be the Sultan's son, uncle, cousin, or nephew.

The Government of Turkey is often called the "Sublime Porte." This name is taken from the only gate in general use along the quay which runs outside the whole length of the sea-wall of Constantinople. It is called Bab-i-Humâyûm (the great gate of the Seraglio), or the Sublime Porte. In the old days, just without this gate pyramids of heads used to be piled up, trophies of war. The Sublime Porte really means the Sultan. He is absolute in matters both temporal and spiritual. He delegates his authority in temporal things to his Grand Vezir, and in religious affairs to the Sheik-ul-Islâm. In connection with the Sultan and Grand Vezir is the Privy Council, the Ministers of which, however, are little more than secretaries. Connected with the Sheik-ul-Islâm is the Ulema, a body comprising priests and lawyers, and also the Mufti, the interpreters of the Koran. The Government is thus before everything a theocracy, and is irreformable to any permanent degree. True, a constitution was proclaimed in 1876, but it lasted

only a few months. There can be no equality of Muslim and Christian before the law. Yet the Sultan has repeatedly promised "perfect equality of civil rights" to all his subjects. What he really has had to do, however, is to exercise his Khalifate. By its votaries the Mohammedan religion is believed to be God's last expression of his will. Therefore the Sultan, the Muslim counterpart of papal vicegerency and infallibility, is not only a sovereign, he is also an Inquisitor. He must needs compel all to embrace Islâm; if the "heathen" will not, then death to them; if Christians and Jews will not, then servitude to them. The Turkish dominion in Europe is about equally divided between Mohammedans and Christians, but in Asia the former form a vast majority. The Christians number those who use the Roman Catholic liturgy, the Greeks, Armenians, Bulgarians, Syrians, Maronites, and Protestants.

The Empire is partitioned into thirty-one departments called Vilayets. These are subdivided into provinces (Sanjaks), and these in turn into districts (Kazaks), and these again into sub-districts and communities. The Governor of a Vilayet is called a Vali, and is assisted by a Provincial Council. The provinces, districts, etc., are governed by authorities, and the names of the Governors of sub-districts and of communes—Mudir and Muktar—have lately become familiar. The making and carrying out of Turkish law have not yet come to such a state of perfection that foreigners feel like giving up their own consular courts, which they retain, and by means of which are under the same laws as in their respective countries. Cases between foreign and Turkish subjects, however, are tried in the Ottoman courts. Through the prevailing dishonesty, foreign governments are also compelled to maintain their own post-offices in Turkey. Yet, by England at least, Turkish government is apparently thought good enough for unarmed Christians, since, in spite of solemn obligations incurred eighteen years ago, not one thing has the British Government done to succor those Christians.

The Turks to-day are still nomadic. Their agriculture is backward, not so much from soil-sterility in Albania or in Asia Minor as from the apathy of the inhabitants to settled vocations. In Macedonia and in Thrace the soil is fertile, but the same poverty is seen. The people have ruthlessly destroyed their forests. Their mines are unworked despite the gold, silver, copper, and salt known to exist abundantly. With an empire possessing every kind of soil and climate, vegetable, animal, and mineral product, the Ottomans are bankrupt; they seem as alien as when, six hundred years ago, they emerged from obscurity.

Armenia is a country lying about Mount Ararat as a central point. The country is now partly in Russia, partly in Persia, partly in Asia Minor. Turkish Armenia is about the size of New England; it is a mountain land, some of the Taurus peaks rising over 10,000 feet. There are a few valleys in which scant rice and cotton may be grown, but the high plateau is mostly a grazing-place. As in the rest of the Ottoman Empire, agriculture is in a pitifully primitive state, and, though there are abundant deposits, mining does not exist. The climate is one of extremes of cold and heat. The sources of the Euphrates and Tigris are in Armenia, and there is also Lake Van, a salt lake. The roads are nothing but bridle-paths; they are infested with brigands, and there are no inns. Geographical isolation is not the least of the hardships in the present crisis.

The Armenians represent an ancient civilization, and have kept their individuality through all ages. Their name comes from an early king, Haik, a descendant of Japhet. Armenia is mentioned several times in the Old Testament; for instance (2 Kings xix., 37), when the sons of Sennacherib are said to have escaped thither. The best-known Armenian king, Tigranes I., was an ally of Cyrus the Great, and in Xenophon's *Retreat of the Ten Thousand* we have a description of Armenia as it might be to-day. Then came Alexander's conquest, followed by those of the Parthians, Romans, Byzantines, Saracens, and Turks. The latter overran the country in the eleventh century.

The Armenian language is, like the Greek, an independent branch of the Indo-Germanic. The Gothic Bishop

Ulphilas was the first to give form to the early German, by his translation of the Bible, and so did the Armenian Bishop Mesrob to Armenian; he invented the Armenian alphabet, and then translated the Bible into that tongue. The language is distinguished by two characteristics: there is no gender, and all words are accented on the last syllable.

There are now about four million Armenians, of whom only 600,000 are in Armenia—a fourth of the entire number in all Turkey. There are 1,250,000 in Russian Armenia, and they are fairly prosperous there; 150,000 in Persian Armenia; 100,000 in Europe; and about 5,000 in this country. The saying runs that if it takes ten Christians to cheat a Jew, it takes ten Jews to cheat an Armenian, and the cleverness of the latter in trade is well known. They go to Constantinople and the great cities whenever possible, and often become affluent. The stay-at-homers attend to their flocks, till their soil, make their honey, and weave their carpets and rugs.

Half the population of Armenia is Muslim, and it is made up of Kurds and Turks. The former are by nature brave and hospitable, but are still unsubjugated, and have become brutal through contact with the degenerate Turk. Contrary to the customs of other Mohammedans, their women go about unveiled and enjoy much liberty. The Kurds are now organized into guerrilla regiments of the Turkish army.

According to legend, the Apostle Thaddeus founded the Armenian Church; according to history, St. Gregory the Illuminator, in 289, when the king was baptized and Christianity became the national religion. The Armenian is supposed to be the oldest of any national Church. As they were at war during the Council of Chalcedon, the Armenians did not attend it and did not approve its decrees. This led to a separation, and, about five hundred years ago, a division in the Armenian Church itself occurred when a branch of it acknowledged the Pope's supremacy. The highest Armenian ecclesiastical dignity is called Katholikos. He resides near Erivan, the capital of Russian Armenia, and at least once in their lives all Armenians must journey thither. There is a belief in the worship of saints in the Armenian Church, but none in purgatory; there are ignorance and superstition, but the work of foreign missionaries is doing much to break through the dry ecclesiastical crust. In Armenia and Asiatic Turkey there are about 250 Americans, who hold over \$2,000,000 worth of property for religious, medical, and educational uses. These figures do not cover our large commercial interests there.

Until the Crimean War, Russia had exercised a hundred years a kind of protectorate over the Ottoman Christians, but in 1856 she was deprived of that protectorate, and the Great Powers of Europe, in a collective protectorate, took her place. Russia had always accomplished something with the Sultan; he never forgot that, with one exception, for two centuries Russia had defeated him in every war. Therefore he was delighted at the chance of escaping from dealing with one Power to dealing with a number, for what was everybody's business was nobody's business. Furthermore, he was convinced that the integrity of his Empire was essential to the balance of power in Europe. The best proof of this was the fact that Turkey had been admitted into the comity of nations. British preponderance was meanwhile growing, and in 1880 England bound herself to defend the Armenian frontier against Russia, and to see that reforms were carried out in Armenia. The curious situation is that, should Russia decide to interfere with the awful iniquities which have been going on in Armenia, the Sultan could, under this convention, call upon England to protect him. An added responsibility of England's is found in the Treaty of Berlin. The sixty-first clause of that Treaty declares that the Porte shall carry out the reforms demanded by local requirements in Armenia. As a part of that agreement the Sultan guarantees the security of Armenia against the Circassians and the Kurds, and agrees that he "will periodically make known the steps taken to this end to the Powers, who will superintend their application." Not once has Turkey announced any reforms; there have been none. In the Russo-Turkish Treaty of San Stefano the Sultan had bound himself to introduce reforms in Armenia, and the Russian troops

were to remain in that province until such reforms were established. To her shame be it said, England was the only Power insisting upon the submission of the Treaty of San Stefano to the revision of the Congress at Berlin.

Thus, eighteen years ago, England and Turkey made their compact. Neither the Christian nor the Muslim Power has since done anything to relieve the situation. For England there is no excuse; for Turkey, the only apology has been that, the population of Armenia being mixed, reforms cannot be instituted applicable to Christians and Mussulmans alike; but, as Canon MacColl points out, precisely the same objections were made to the constitution which Lord Dufferin drew up for the Lebanon after the Syrian massacres in 1860. That, however, did not prevent Great Britain insisting that the constitution should be accepted by the Porte, and events since then have abundantly justified such firmness. During these eighteen years, despite the Berlin Treaty, the Armenians have suffered as much as ever—latterly, far more. Their testimony is rarely taken in the courts; it is never acted on (while the uncorroborated evidence of a Mussulman is enough to send a Christian to jail). They may not bear arms. They are harassed by intolerable taxes. In addition to ordinary taxation (the assessing and collecting of which are outrageously performed), for all Christians who refuse to embrace Islâm there is either death or the ransom from death, a capitation tax. Christians are excluded from the Ottoman army; in place of that service a tax is put on all males from three months old. There are extraordinary taxes for temporary purposes, which are never removed—we learn that the extraordinary tax levied in 1867 to pay the cost of the Sultan's visit to England is still being imposed, though the promise was that it should be levied only for that year. Taxes are often demanded a year in advance, a promise being made that the interval shall be exempted—a promise never kept. Then there is the dreaded hospitality tax. Every Christian subject of the Sultan is legally bound to provide three days' gratuitous hospitality for any Muslim traveler who may chance to demand it. These Mohammedan guests are as unwelcome as they are omnipresent. They require not only the best the house affords in food, drink, and shelter, but they regard no sanctity of person as inviolable; indeed, Canon MacColl sees nothing improbable in the allegation that there is scarcely a Christian woman in Armenia who has not been outraged. While this is probably an exaggeration, we know that failure to pay a tax is regarded by Turkish law as rebellion. The penalty is forfeiture of property or of life. The Armenians have long been compelled to pay blackmail to the tax-gatherers, so that property and life, and that which is dearer than life—the dignity of their women—might be preserved. The Christians have now become so impoverished that they cannot meet all these extortions, for, after paying ordinary taxes, the peasant's share of his crop is but one-third.

This impoverishment was the cause of the Sassun massacre a year and a half ago. The Christians had no money. The Kurds stole flocks from the villages. The Armenians tried to recover the flocks, and a fight took place in which some Kurds were killed. Then it transpired that the latter were enrolled as soldiers. This was exactly what was wanted. The Christians had doubly forfeited their right to life, and an Imperial order went forth to diminish the population. The population was diminished by just so much; it would not do to exterminate the Armenians—the milch-cow business is too good to be destroyed—but the Armenians must be cut down to a certain level. Killing goes on, say from ten to four, when the level is supposed to be reached, but woe to a Turk who kills after four; he himself is summarily shot.

The Turks allege that the Armenians were preparing for a general uprising, and that their minds had been inflamed by paid agitators. The first charge was that the Armenians wished to set up an autonomous government, eventually comprising their co-religionists in Russia and Persia. The next was that the agitators were trying to sow the seed of discontent and anarchy in order to prepare the way for a strong power (Russia) to step in and keep order. A third charge was that the agitators were Nihilists. It

is true, as we are told, that the real aim of the Armenians, as a whole, is somewhat obscured by the utterances and acts of a few irresponsible Armenian hotheads.

Whatever may be said about a choice of evils as between Russia and Turkey, in the case of the Armenians there is no longer any question. In his recent book, Mr. Frederick Greene well says: "Russia is crude; stupid, and, in certain respects, brutal, but she is not decrepit, debauched, and doting like official Turkey. . . . Christians and Mohammedans cannot live together on equal terms under a Mohammedan government, because the Mohammedan religion forbids that they should; but Mohammedans and Christians may perfectly well live together under a Christian government. They do so under the governments both of England and of Russia."

While there are undoubtedly some honest Turks, no reliance may be placed on any promise of the Sultan, for no Sultan could ever carry them out. Religious principle and temporal policy alike forbid. Reform in the Ottoman dominions cannot come from within; it must come from without.



Prophets of the Christian Faith

IV.—St. Augustine as a Prophet¹

By the Rev. Arthur C. McGiffert, D.D.

Professor of Church History in Union Theological Seminary

Every true prophet looks both forward and backward—is at once parent of the future and child of the past. Only as his life draws its nourishment from the world in which he lives, with all its heritage of bygone ages, can he stamp himself upon his own generation and mold the life of generations yet to come. Not one in the world's long line of "speakers for God" whose divine message has not borne the imprint of earthly traditions and conditions—often of the organs at whose reformation or eradication that message was aimed! Indeed, the influence of every such prophet has been measured always, not alone by the divine truth which he has lived and spoken, but also by the degree to which the thought and feeling of his fellows have found utterance in him. He has spoken, not simply to his age, but for it, if he has spoken with power and effect. It should, therefore, not cause surprise if in the thinking and teaching of Augustine, who for fourteen centuries has influenced where he has not dominated the thought of Western Christendom, there should voice themselves along with his own peculiar message the prevailing tendencies of his time. It is hardly just to hold him responsible for all that he received from his age as well as for all that he gave it, and it is curiously unhistoric to overlook, as is often done, that which was truly his own, and to stamp with his name that alone which was the common property of his day and generation.

Augustine was born and bred in the midst of an environment distinctly Roman in its character, and he knew Christianity before his conversion chiefly, if not solely, in that peculiarly Latin form which it had acquired already more than a century before, and which is nowhere more clearly portrayed than in the writings of his own countrymen, the lawyer Tertullian and the ecclesiastic Cyprian. In that Christianity the most characteristic feature was the dominance of legalism. The Gospel was regarded as a law or a collection of laws, by the observance of which a man could gain eternal life, but the disregard of which entailed eternal condemnation. God was conceived commonly under the aspect of Lawgiver and Judge, whose chief function was to reward men for obeying and to punish them for disobeying his commands. Faith still had a place as the initial act of the Christian life, and God's grace was still exercised through the "sacrament of regeneration"

¹ Previous articles in this series have been: "What is a Prophet?" by Lyman Abbott (The Outlook for December 14, 1895); "The Apostle Paul," by the Rev. George Matheson, D.D. (December 21, 1895); and "Clement of Alexandria," by the Rev. Marcus Dods, D.D. (January 4, 1896). Following articles in the series will be by Professor Adolph Harnack, Dean Fremantle, Dean Farrar, Principal Fairbairn, the Rev. A. V. G. Allen, D.D., and the Rev. T. T. Munger, D.D.

for the remission of sins committed before baptism; but for the Christian who sinned after receiving the cleansing rite there was nothing to depend upon but his own endeavors, divided between the attempt to obey and the effort to atone by works of penance for his daily acts of disobedience. The Christian life had thus become largely a mere matter of calculation. Not the overflow of the heart in love and gratitude to God; not the instinctive striving of the soul after higher and better things for their own sake; but the payment of enough, and no more than enough, to insure escape from death and the enjoyment of the promised reward.

Naturally associated with such a conception of the Christian life was the tendency to push God ever further and further away—to lose all sense of communion with him—to regard him as a tyrant to be feared and appeased rather than as a Father to be loved. It would carry us too far afield to trace the rise and development of this conception of God in Christian thought, but the resemblance between it and the God idea in Latin paganism is striking, and the predilection for it of the native Roman mind is unmistakable.

The same legalistic tendency which operated thus to degrade the Christian life and the Christian's God resulted also in the transformation of the primitive Christian brotherhood into the Holy Catholic Church of the third and following centuries. That which had been originally a mere communion of saints, bound together by a common faith and a common hope, had become already at an early day a great and thoroughly organized institution with its apostolic episcopate and its clerical sacerdotalism—an institution claiming to be the sole representative of divine authority, rebellion against which meant rebellion against God himself, and claiming to be the sole channel of divine grace, outside whose pale salvation was impossible. It was to such a Christianity, embodied in such a Church, that Augustine was converted, under the preaching of the great Bishop Ambrose of Milan, and it is in the light of this environment that his Christian life and teaching must be studied. That he was affected by it and that much of his thinking bears its impress, that he showed himself, indeed, in his controversies with heretics and schismatics, a devout believer not only in the authority of the Church and in its right to demand implicit obedience both in thought and deed, but also in its exclusive privilege to dispense the saving grace of God, cannot be denied; and that he helped thereby to fasten upon the neck of Western Christendom the yoke of ecclesiasticism and sacramentarianism is doubtless true, but it is not this side of his teaching that is truly characteristic of him. It is not in what he received from his age, but in what he gave it, that his real significance lies. He had been no prophet had he simply voiced the thinking of his day. It was because he had another message to utter—a message received direct from God—that his name still lives beside the names of Paul and Luther.

"Thou movest us to delight in praising Thee; for Thou hast formed us for Thyself, and our heart is restless till it rests in Thee." "I could not exist at all, O my God, unless Thou wert in me. Or should I not rather say that I could not exist unless I were in Thee, from whom are all things, by whom are all things, in whom are all things?" "O Thou strength of my soul, enter into it and prepare it for Thyself, that Thou mayst have and hold it without spot or wrinkle." "I call Thee into my soul, which, by the desire that Thou inspirest in it, Thou preparest for Thy reception." "Thou, Lord, hast blotted out all my evil deserts that Thou mightst not repay into my hands where-with I have fallen from Thee, and Thou hast anticipated all my good deserts that Thou mightst repay into Thy hands wherewith Thou madst me." "I can do all things through Him which strengtheneth me. Strengthen Thou me that I may be able. Give what Thou commandest, and command what Thou wilt." "Another have I heard entreating that he might receive . . . by which it appear-eth, O my holy God, that Thou givest when that Thou commandest to be done is done."

It is in such utterances as these, selected almost at

random from his "Confessions," that the true Augustine speaks. His response to his contemporaries' low and unchristian conception of God is the abiding love of God, which leads Him to give all to man, who deserves nothing; the constant nearness of God, which makes intimate communion with Him always a possibility; the fatherhood of God, which makes an unbroken fellowship with Him the supreme delight of the soul. His response to his contemporaries' commercial notions of the Christian life is the allness of God and the nothingness of man; the assertion that all that is good comes from God, and God alone; that man is good only in so far as he depends upon God and cleaves to him; that no man can put God in his debt or establish a claim of merit over against Him, for there is no merit except God's merit, and to be independent of God is to be only evil. For an explanation of Augustine's thought of God and of man's relation to him we may look in the Psalms and in the Epistles of Paul, which were his very meat and drink, and which he understood and appreciated as no one else in the ancient Church; or we may look in Neo-Platonism, which profoundly influenced him at a critical period in his career, and which constituted for him a bridge from skepticism to the Catholic faith. With its conception of deity as the only true existence, and of absorption in the divine as the only true good, it doubtless did much to mold his thought. But though we may acknowledge Augustine's indebtedness to these and other influences, we must recognize the fact that his theology, like his piety, finds his ultimate ground only in his profound religious nature and in his vivid experience. His was a nature to which the divine was as necessary as the air he breathed, a nature open on its upward side towards the infinities, and finding no satisfaction in aught that failed to breathe their inspiration. Even had he never known Christianity he must have sought and remained unsatisfied until he found deity, for he was impelled Godward by the deepest craving of his soul. "Thou hast made us for Thyself, and our heart is restless till it rests in Thee," is the cry, not alone of Augustine the Christian, but of Augustine the man, and Christianity was what it was to him, not, as to so many others, because it promised him escape from punishment or the enjoyment of reward, but because it opened to him a vision of the God he had been seeking, because speaking in and through it he heard and recognized God's voice. He was the prophet, not of a distant God, but of a God within man; not of a God who has withdrawn and hidden himself from his creatures, but of a God who still reveals himself to those who will but open their eyes and look upon him. He was the prophet of such a God, and he prophesied whereof he knew. He spoke to his fellows out of the fullness of a God-knowledge gained by direct and intimate communion with Him. He bore witness to what he had himself seen in his immediate visions of the Father's face. The secret of his marvelous influence over his own and subsequent generations lies largely in this very fact, that he prophesied, not of what he had heard or thought, but of what he had experienced—that he uttered not merely his ideas, but himself. Divine truth was incorporated into his life before it found its way to his lips; he lived his theology before he taught it.

The dogma of original sin, for instance, which Augustine asserted so strenuously in his controversy with the Pelagians, and which has brought such widespread disrepute upon him, was no scholastic or artificial thing; it was in the truest sense the fruit of his own experience; nor was it out of line with his highest thought of God and man. The more vividly conscious he was of the presence of the divine, the more certain did he become of the essential kinship between God and man—a kinship which made necessary some thoroughgoing explanation of humanity's all-too-patent lack of present oneness with deity, in disposition and in sympathy. His insistence upon the dogma bears witness to the strength of his conviction that man was made for God and finds his true life only in Him, and to the keenness of his experience of the empty and unsatisfying character of man's ordinary life, compared with the possibilities of a life of unbroken converse with the divine.

And so the doctrine of unconditional predestination, upon which he also laid such earnest stress, rooted itself, not in any artificial conception of God and of man's relation to him, but in the experimental knowledge that God alone is good and the source of good, and that there is no such thing as independent, self-originated human merit. However harshly this truth may have found expression in the controversies in which Augustine was engaged—however narrowly and artificially it may have been interpreted at times by Augustine himself—however unwarrantably it may have been made to justify extreme and erroneous conceptions of man and of God's dealings with him, the utterance of such a truth must have stamped Augustine as a true prophet of God, in whatever age and under whatever circumstances he had spoken. The utterance of it in an age permeated with the belief that man and God have nothing in common, and that God blesses only the man whose independent, self-originated merit makes him rightfully God's creditor, stamps him as one of the very greatest of all God's prophets. His was indeed the voice of one crying in the wilderness—proclaiming to his fellows the message which Christ himself had uttered when he revealed God in human form, and thus disclosed the true source of all that is truly good in man.

Augustine has often been accused of giving currency, especially through his "Confessions," to an unhealthy mysticism which inevitably leads to quietism and saps the energy of the Christian life. There was undoubtedly an element of mysticism in Augustine's piety—as in that of all the world's great religious geniuses—but his mysticism was not that of the East, and the pantheistic mysticism which was so widespread in the West during the later Middle Ages had its progenitor not in Augustine but in the Neo-Platonism of Pseudo-Dionysius. Genuine Latin that he was, Augustine dealt in terms of personality rather than in terms of nature, and it was not of a physical union between deity and humanity that he thought, but of a personal union between God and man. It is a fact of great significance that it was not through his study of the universe, but through his study of himself, that his eyes were at length opened to the God he had so long been seeking. "God and the soul—that is what I desire to know," he says in his Soliloquies. "Nothing more? Nothing whatever."

He was a psychologist before he was a theologian, and his apprehension of his own individuality was far too vivid to permit him to content himself in genuine mystic fashion with the idea of a mere absorption in deity as the end of existence, while his acquaintance with the inmost workings of his own soul was too thoroughgoing for him to conceive of any union between God and man which was not conditioned primarily upon a conscious unity of will and purpose. And so he found, not in mere contact of nature with nature, whether through mystic contemplation or through participation in the sacrament of the body and blood of incarnate Deity, but in the love of the human heart for God, the true secret of oneness with Him. This was the Christianity which he preached: the heart of man responding to the heart of God—love answering love—self lost, not in the contemplation of Deity, but in devotion to Him. Truly, motive power enough in such teaching to transform the life of Christendom!

Augustine did not live in vain. It is true that many of the traditional misconceptions which his higher views should have led him to repudiate find expression in his writings, and that much that is artificial and unhealthy in Christianity has in his teaching a warrant for its existence; but, in spite of the fact that he was a child of his age and was unable to free himself completely from its bondage, he gave to those who came after him a conviction of the abiding grace of God and of man's constant dependence upon him which had in it the seeds of better things to come. This very conviction might, as it did in subsequent generations, bind the yoke of ecclesiasticism even more tightly upon the neck of Christendom by magnifying the need of that grace which the Church alone could dispense; but, in spite of the evil consequences which flowed from such a tendency, Augustine's conception of God was and remained a blessing. God a Father instead of a mere Avenger, even

if the Father only of those within the Catholic Church; God near instead of far, even if near only in the sacraments: this was no small gain; and there came a time when the great truth uttered by Augustine found a clearer-eyed and surer-voiced champion in Augustine's greater disciple, Luther. Their Gospel was one, but eleven centuries of ecclesiasticism and sacramentarianism had taught the later prophet what the earlier had not learned. The evangelicism of the great Reformation of the sixteenth century was Augustine's, its Protestantism was Luther's own.



Municipal Dwellings for Artisans¹

By Robert Donald

Editor of "London"

The greatest housing scheme which has ever been undertaken by a municipality is being carried out by the London County Council. Before the Council was established, the system in London was for the municipal authorities to acquire and clear sites, either in consequence of insanitary conditions or in connection with street improvements. The land was then sold for building purposes. This system was very unprofitable. The acquisition of the land and trade interests cost huge sums; the cleared sites—often in bad situations—sold for little, and the municipality lost all chance of recoupment by parting with a valuable potential asset. The valuer of the County Council has given me a return showing the financial loss which this system involves. It shows that the Metropolitan Board—the predecessor of the County Council, and the first central governing authority which London possessed—lost over six and a half million dollars in fifteen years in unhousing 27,395 people. The County Council has already in five years committed itself to a loss of nearly two and a half million dollars in unhousing 11,410 people. It should be noted that the Council increases the loss by housing fewer people on the sites, and by absolutely declining to renew a single liquor-saloon license in any area which it acquires. By thus sacrificing the licenses it has lost \$160,000, but no one grumbles at this contribution to temperance reform.

As cleared sites were lying on the Council's hands, and as it was becoming evident that private companies, unless philanthropic corporations, could not or would not erect tenement dwellings which complied with the new sanitary requirements, the Council decided to build the houses itself. There were several precedents for this extension of municipal duties, but all were on a small scale. Birmingham had built two sets of workmen's cottages which were financially successful. Nottingham had erected tenement flats which were unoccupied, as the Midland artisan preferred cottages. Liverpool had two blocks of flats which were a success; a small experiment had been carried out in the City of London, and the enlightened municipal statesmen of Glasgow showed how the poorest of the people can obtain healthy accommodation in municipal lodging-houses. The London Council began first with the erection of a model lodging-house, and made its first mistake. It erred by giving the "dosser" too much for his money. The house was furnished on too expensive a scale, with the result that it has been three years in making its income and expenditure balance. It is now in a sound financial position. Glasgow has seven large municipal lodging-houses, which yield a return of more than five per cent. on the original cost. Glasgow also possesses municipal family homes and tenement flats for workingmen which have also proved sound investments, as well as giving rise to a healthy emulation among private builders.

As the County Council is not a philanthropic institution, but an administrative body which must not overlook the financial interests of the community, the vital question was, Could it become a municipal house-owner without drawing from the city funds? Could it build houses by

its own Works Department on the most model plan—anticipating future amendments of the health and building laws as well as complying with existing legislation—and could it retain those houses in its own hands and make them a remunerative investment? That was the problem. Experience has brought the answer: The Council can.

Its earlier houses involved a small loss, but they were never expected to pay. They are on sites for which no builder would offer a price—compulsory sites cleared for improvements—and, according to law, the people must be rehoused within a certain distance of their former homes. These early experiments were not representative, but others, and especially the great rehousing scheme in Bethnal Green, are proving successful. Fifteen acres of squalid slums and rookeries in Bethnal Green, containing a population of 3,200, with an average of two and a half to a room—were bought for a million dollars, and in place of the former narrow courts and alleys are now fine handsome streets lined with trees, laid out in symmetrical style, with buildings five stories high on each side. In this new municipal settlement there will be no overcrowding, no one-roomed homes, no drinking-saloons. There will be a municipal coffee-palace and a communal laundry where all the women can wash and dry, and there will be reading-rooms and other means of healthful recreation.

The houses are arranged in self-contained sets of two and three rooms. A living-room is 13 feet 7 inches by 11 feet 4 inches, and a bedroom 12 feet 3 inches by 8 feet 6 inches. Each room is 8 feet 8 inches high. There is a scullery attached to every home, and the sanitary arrangements are as perfect as possible. The width of a street with five-story tenements is 48 feet 6 inches. The open space at the rear between the backs of the blocks varies from 44 feet to 67 feet in width. This open space goes right through between the houses, which are also traversed by a wide passage—entered through archways—thus cutting every block into four quarters, and permitting the free circulation of air and admitting light to every room. There is a balcony along each floor in the rear, and ashes or refuse are deposited in "dust-shoots," and fall into a receptacle on the ground floor. Necessarily, the houses are well built. The Works Department pays the highest wages to its workmen, and uses only the best materials. The cost of repairs on such houses will be small.

When the Council entered upon these building enterprises, it decided that they should yield 3 per cent. on the capital spent for building, and on the value of the land if sold in the open market for building purposes. As the Council borrows at $2\frac{1}{2}$ per cent., it would then be guaranteed against loss. It was doubtful whether the tenements would yield this revenue and at the same time repay the capital in fifty-three years—the period allowed by the State Treasury Department. Efforts were made to get the repayment spread over a hundred years, and it was urged that the houses would stand two hundred years. This modification of the present system was not accorded, and the Council now formulates its estimates and designs its houses on the assumption that the capital has to be repaid in fifty-three years. And the estimates are being realized. The houses pay 3 per cent. on the cost of erection, on the land, plans, etc., and lay aside a sufficient sum annually to replace the capital in fifty-three years by cumulative annuity at $2\frac{1}{2}$ per cent. At the end of fifty-three years the houses will produce a large profit, which will very soon wipe out the loss of the original clearances. A small margin of annual profit is in most instances obtained.

Several tenements in the Bethnal Green area are now occupied. The Council provides much better accommodation for the rent it charges than can be obtained elsewhere, and has no difficulty in letting its houses. It is almost unnecessary to point out that this policy of municipal building cannot lead to extravagance. It is only by careful management that the buildings can be erected without loss, so that it provides a useful check. If the enterprise required subsidies out of the local taxation, it would be at once stopped, as public opinion would not tolerate its continuance under these conditions.

¹ See also Mr. Donald's article on "The Housing of the Poor" in The Outlook for February 1. A third article will treat of "Public Baths and Laundries."

How to Study American History

By Professor Albert Bushnell Hart

For the study of American history it is not necessary to show excuse. The history of our country is interesting in itself. It is closely connected with the most picturesque movement of modern times—the subduing of a wild continent. It has been set forth by writers some of whose books are classics of the English language. The sources are abundant, and so full as to make possible very close approximations to truth; and the principles involved are momentous for mankind. American history is studied freely by school-children, by college students, by graduate students, and by historians.

Perhaps, however, a few words of guidance may be serviceable to that great class of people who are no longer pupils or students, but thoughtful readers, sincerely desirous of getting a clear impression of the truth about their ancestors and themselves. How can they most readily reach into the great storehouse of historical thought and select what they can best remember, ponder over, and apply to events of current history?

To cover the whole field of American history in "study" is a difficult task because of the lack of suitable brief books. There are several very brief surveys, of which Alexander Johnston's "The United States" and Edward Channing's forthcoming "The United States of America, 1765-1865," especially deserve mention. There is no trustworthy two-volume history. One or two series of connected works have attempted to bridge the chasm; and a combination of brief biographies might be made up which would cover the whole field in an interesting way. Such would be Fiske's "Columbus," Wendell's "Cotton Mather," Lodge's "Washington," Morse's "Jefferson," Schurz's "Clay," Morse's "Lincoln."

For real study, however, some one period ought to be selected; and out of the whole field of four centuries there are three episodes which are of peculiar interest. The first is that of colonial settlements, say from 1606 to 1686. Perhaps one of the three groups of colonies, New England, Middle, and Southern, would be quite sufficient. The importance of this period is that the settlers were building our foundations, and in a novel and interesting manner were making experiments which have revolutionized the world. For instance, they invented the election of governors by the people, the extension of the suffrage, and the use of written constitutions. A second period of great importance is that from 1801 to 1825; it is marked by the foreign complications into which the country was unwillingly drawn; by a very unsuccessful and wasteful war; and by the assertion of the Monroe Doctrine, which has of late been so hard worked. It is also a period interesting for the rapid growth of Jeffersonian democracy, which is the principle now underlying the governments of the United States, Switzerland, France, England, and the English colonies. A third and even more absorbing period is that from 1835 to 1861, the development of the "irrepressible conflict" over slavery. It is a time noticeable not only for the great issues, but for great men—Clay, Calhoun, Webster, Chase, Seward, Douglas, and Lincoln.

How shall we go to work intelligently to study any one of these periods? First of all, it is well to read a short book, as an "eye-opener;" thereafter the reader will recognize names and events as he reaches them in more detailed books. For the Colonies, there are the little books of Doyle, Fisher, and Thwaites, the two latter furnished with maps. For the Jeffersonian period, Gay's "Madison" and the first volume of Schurz's "Clay" are guides; for the slavery episode, Wilson's "Division and Reunion," the second volume of Schurz's "Clay," and the first volume of Morse's "Lincoln."

Next in order comes the use of more elaborate and detailed works. On the Colonies, Fiske's "Beginnings of New England," or Doyle's "English in America;" on social life in the Colonies, Lodge's "English Colonies." Then of course there are the general historians, especially Hildreth and Bancroft, and Palfrey's "New England." For the foreign period there is the wonderfully interesting

"History of the Administrations of Jefferson and Madison" by Henry Adams, second only to Francis Parkman as an American historian; and the general works of McMaster, Hildreth, and Schouler. The slavery period is covered consecutively only by Schouler, and by Von Holst's powerful but voluminous work. From 1850 on we have the admirable, clear, impartial, and interesting work of Rhodes.

The study of American history from general works alone will lack the interest gained from the study of men; hence the next step ought to be to add some biography. For the colonial period brief and comprehensive lives are lacking; but in the "American Statesmen Series" and "Makers of the Nation Series" we have well-made and accurate lives of Jefferson, Madison, Monroe, Gallatin, John Quincy Adams, Jackson, and Clay; and for the later period, Webster, Clay, Calhoun, Benton, Cass, and, above all, Lincoln. More elaborate biographies of the same men and of minor men might be interwoven, particularly the lives of such striking characters as Captain John Smith, John Randolph, and Charles Sumner.

No study of any one of these periods would be complete without some use of the sources which bestow such piquancy and life to history. For instance, John Winthrop's "History of New England," though not suitable for schools, would give to the general reader the liveliest idea of the making of a New England commonwealth. John Quincy Adams's "Memoirs" are the final authority for the exposition of the Monroe Doctrine; in like manner the "Congressional Globe" contains the original accounts of the attempts to throw out anti-slavery petitions and to intimidate John Quincy Adams; and in Sanborn's "John Brown" are the autobiography and the letters which explain the career of that wonderful man.

Mere reading upon reading will not leave any clear or systematic notion of the history of the United States. After the first brief books the pencil should be in hand much of the time, either to make a marginal abstract in books which are the property of the reader, or to take down very brief summaries. As one gets deeper into the biographies it may clarify his knowledge if he occasionally write some account of some particular episode, based upon all his reading. An interleaved copy of a general book is a convenient depository of notes and also of illustrative details taken from sources. For instance, on the Kansas question a few extracts from the testimony of the investigating committee will show the whole character of the "border ruffian" movement.

The principle is, then, simply to begin with brief outlines; to enlarge them from general works, from brief biographies, from broader biographies and special works; and to use sources—autobiographies, reminiscences, debates, documents—sufficiently to give bits of personally selected color. This material is to be held in solution in the mind by the aid of brief and well-ordered notes. So held it will always be ready to apply to similar questions in current history. No one who has studied the history of the Monroe Doctrine would be at a loss to know whether President Monroe meant it to apply to boundary controversies. No one who has studied the slavery question will question the right of free opinion now. And the habit of concentrated thinking upon historical subjects will enable the student to find out for himself the truth of matters not already covered by his study.



On Leap-Year Februarys

By George H. Westley

We have just entered upon the last twenty-nine-day February we shall have for eight years. Quite recently I inquired of some fifty persons why this was so. To sixteen of them the fact was absolute news, and of the somewhat better-informed remainder not one could satisfactorily explain the reason why the year 1900 was not a leap-year. Yet the answer is very simple, and also very interesting. Briefly it is this. When Julius Cæsar turned his attention to the much-twisted calendar of his predecessors,

he straightened matters out by dividing the year into twelve months having alternately thirty-one and thirty days, excepting February, which had twenty-nine on ordinary years and thirty on leap-years. Every fourth year, therefore, the Julian calendar ran with a nice and easily remembered alternation—thirty-one, thirty; thirty-one, thirty—and so on from beginning to end. Now, it was only fair that, for his cleverness, Julius should have a month called after him; so the month Quintilis, on which he was born, was changed to July. Alas for the change! it was destined to cause much wear and tear upon the memories of his innocent posterity. How? you ask. In this way. When Augustus Cæsar came to the throne, he needs must have a month called after him also. That next to July was chosen, because then Augustus had won some great victories. But the month newly named August was found to contain one day less than the month named after Julius, and this the proud Augustus could not stand, so a day was added to make it the same length, the last four months were changed so as to preserve as much as possible the alternate-length system, and another day was taken from February so as to even matters up. Thus his predecessor's nice alternation was broken up, the succeeding months, July and August, and December and January, became of equal lengths, while unfortunate February was isolated from the companionship of equals not merely thrice in four years, but forever.

Now, then, taking up the Julian calendar, we find that each year is given an average of $365\frac{1}{4}$ days, the quarters accumulating into an extra day at leap-year. As a matter of fact, however, the earth's revolution around the sun is short of $365\frac{1}{4}$ days by eleven minutes and ten seconds. The skipping of a few leap-years throughout the centuries would easily have remedied this, but nothing was done until 1582, when, upon close calculation, it was found that we had run ten days ahead. In the year mentioned Pope Gregory XIII., in order to discount this overtime, decreed that the 5th of October be the 15th. Many countries saw the advantage of this and adopted it forthwith.

We come now to the pith of the matter. Having by his decree corrected the error of the past, Pope Gregory set about to prevent its occurring in the future. The gain of eleven minutes ten seconds per year was equivalent to three days in four centuries, so that if three of every four centurial years were skipped as leap-years, the calendar and the earth would ever afterwards keep step through time. He decreed, therefore, that only those centurial years which are divisible by 400 shall be leap-years. These changes used to be known in England as "Gregory's mixture."

But, in spite of Pope Gregory's excellent figuring, we are gaining a trifle yet, and it is estimated that by the year 4000 we shall have gained a day. To remedy this it is proposed to skip the year 4000 as a leap-year, although it is divisible by 400.



Jack the Giant-Killer

By Helen Marshall North

Not far from the south coast of England there rises steeply out of the sea a rocky little island 230 feet high. It is built of granite and slate, and is called St. Michael's Mount. For many, many hundred years this region has been famed as the home of giants. Here are a "Giant's Chair" and a "Giant's Grave" and a "Giant's Leap."

"Not far from the Land's End," says an interesting old chronicler, "there is a little village called Trebeagan; in English, 'The Town of the Giant's Grave;' near whereunto and within memory, as I have been informed, certain workmen searching for Tin, discovered a long square vault, which contained the bones of an excessive bigge carkas." And this "carkas" must, of course, according to all traditions, have belonged to an excessive big giant—Bolster, or Thunderdell, or Blunderbore with his two dogs, Catchem and Tearem, perhaps. And from this region come our interesting old nursery stories of Jack the Giant-Killer.

According to the oldest stories, Jack lived in the time

of good King Arthur. He was a brisk fellow, "of a ready, lively wit, so that nothing or nobody could worst him." And all around Jack's home lived the tremendous giants, who made the poor little people like Jack and his family very miserable. There was Giant Bolster, with a little head and a long, bolster-like body, who could stand with one foot on St. Michael's Mount and the other on Carn Brae, six miles away. There were the giants of Tre-cobben, who used to play at bob-buttons with the giants of St. Michael's Mount. There was Trebiggan, who used to reach out to sea and pick unlucky sailors out of their ships, and who was supposed to dine on little children.

But worst of all was the great giant Cormoran, eighteen feet high and three yards around the waist, who lived in a cave on St. Michael's Mount and used to wade over to the mainland for his breakfast every morning, carrying on his shoulders a tremendous knotty club. It is even said that he built the Mount, with the help of his wife, Cormelian, out of granite rocks from distant hills. The wife had to carry all the heavy rocks in her apron, and once, when the giant was asleep, the poor tired woman picked up a green stone that was near by instead of going far for a white stone. But the giant woke up and was terribly angry when he saw the green stone. Poor Cormelian's apron-string broke, and the stone rolled down to the shore, where you may see it to-day. They call it Chapel Rock, because a chapel was once built here.

Of course you know how Jack, the farmer's bright son, offered to get rid of the giant if the magistrates would give him the giant's treasure. The magistrates were glad enough to promise.

"Quoth Jack, 'Then let me undertake it.'"

And how, when the giant was destroyed by the trick of the lad, they gave him an embroidered belt on which was written:

Here's the right valiant Cornishman
Who slew the giant Cormelian.

And how Jack killed many other giants, and won the cap to make him wise, the coat to make him invisible, the sword to cut asunder everything that he struck, and the slippers to carry him over the country with tremendous speed. And how, by and by, he did a great service to the King, and was made a Knight of the Round Table, and finally married the King's daughter.

"And the whole kingdom was filled with joy at the wedding, . . . and Jack and his lady lived in great joy and happiness all the rest of their days."

Wise men say that the story of Jack is found, in various shapes, in pretty nearly all countries of the world. In the old Hindu tales there is a hero who has a "cap of knowledge, shoes of swiftness, and a sword of sharpness," like our Jack. In the Greek legend, Perseus delivers a maiden from a terrible sea-monster by his wit and strength. A Norse legend of Thor and Loki comes down to us in the story of The Brave Little Tailor, who is much like our hero of Cornwall.

The Zulus have a number of stories about a smart young fellow who gets the best of some terrible cannibals and has many interesting adventures. He thatches the long locks of a great man-eater into the roof of a house and then kills him.

Our English story may have come directly from the tale told by Geoffrey of Monmouth about a wonderful strong man named Corineus, who is said to have come into Britain with Brutus about 1100 B.C. An exploring party discovers several terrific giants, and the captain of these proposes a hand-to-hand conflict with Corineus, the victor to be the king of Cornwall. The giants' captain was so prodigiously strong that he could at one shake pull up an oak as if it were a hazel wand. And Corineus was a whole army in himself. So you may be sure there was a terrible battle. But Corineus killed this giant and nineteen other giants, and so became master of the country.

A wise translator of fairy tales says that in all these stories of giant-killers the hero, Jack, or whatever he may be called, represents the wind and the light, while the giants are the mists and clouds which flee away when the wind and light pursue them.

For the Little People

The Valentine

By Mary F. Butts

"I am writing," said Fred, as he chose a sheet
Of paper pink and fine,
With a pretty picture up at the top,
"A true-love valentine."

"I am stuffing it full of 'dears' and 'sweets'
For this lady fair of mine.
I shall make a border of little hearts
Around my valentine."

"And she will read it with gentle smiles,
And kisses for every line:
For I have chosen my dear mamma
To be my valentine."

What Came in the Ship

By Mary Allaire

She was a solemn-eyed little girl, who had lived alone with her father ever since she was born. He was both father and mother to her. She loved dolls, but she loved books much more. Her father was part owner of a mill that was on the bank of a busy river where steamboats and sailboats passed up and down all day, and the ferry from the city on one side of the river to the city on the other side was in sight, near enough for her to see the horses and the people on board.

Fathers who have to be mothers too grow very tender and thoughtful, and this father was always doing something to interest his little daughter. From the second floor of this mill, where the saws were—the fire-room and machinery were on the first floor—a track ran out to a platform on which the boards sawed in the mill were dried. This was a most delightful spot. It was as fragrant as any woods, for most of the boards dried here were mahogany and rosewood, and both of these woods are very fragrant. The men employed about the mill were very, very kind to this little girl, who spent a great deal of time there. She was not strong, and her father liked to have her near him.

On the tiny railroad bridge that ran from the mill to the drying-platform was a platform-car for moving the piles of boards from the saws to the place where they were dried. At the noon hour the men, after they had eaten their lunch, would push this car back and forth, and wonderful were the journeys made by this small Lilla in this car. No express ever traveled as rapidly as this car. It would make the journey from New York to San Francisco in five minutes, and to Greenland in the same time. In fact, every country of which this little girl had ever heard she reached in the length of time it took to cross this bridge.

Lilla collected shells in the summer, and one day she conceived the idea of building a house on the platform. You know what lovely houses can be built by laying stones or shells out on the grass to form rooms. It is much pleasanter house-building than with nails and wood, or bricks and mortar, for you can change it so easily. One of the men saw this house, and the next day, when the little girl went down to the mill, there, in a warm, sunny corner, with a front opening on the river from which she could see away beyond the bend, was a lovely house made of mahogany boards. It was really living in a spice house, it was so fragrant. The men knew the little girl loved books, and they had arranged the boards on one side to form two shelves for books. There was another shelf for the dolls, and a box for the doll clothes. A long board was a lounge. On this the men had put a tick filled with sweet hay, and it was covered by a new, bright horse-blanket. Two chairs, one a rocker, and a table completed the room. The roof was covered with oilcloth to keep out the rain, and a big piece of canvas could be lowered over the open front to keep out the sun or rain. What a happy little girl this solemn Lilla was! For weeks she thought of nothing but putting this house to rights. Dolls, books, dishes, and every possible ornament were carried to this house, which became the dearest spot on the

earth to her. Her lessons were learned there, and she learned to dislike Sunday because it shut her out from it, until her father learned to love it as much as she did. Then every pleasant Sunday afternoon they spent there in happiest companionship.

One day Lilla sat in the rocker looking out on the river. A big ship was on the river, with her sails all furled, and the men running excitedly about her deck. Lilla knew they were docking the ship. The two little tugs with their rope hawsers out and fastened to the ship told her that. Docking the ship meant putting the ship in the dock with her stern toward the river. The truckmen were even now waiting to take her freight, and the longshoremen, the men who take the freight from the ship, were anxiously waiting to begin work. The ship was to be docked just in front of Lilla's house.

"Well, little girl, it's a pretty sight to-day, is it not?"

Lilla looked up with an assenting smile into the face of her handsome father.

"Would you be surprised if I told you that somewhere in that big ship is a present for you, something you want very much?"

Lilla jumped to her feet and clasped her father about the knees. "What is it, papa, what is it?" she begged.

He shook his head smilingly. "No, I must not tell. You must wait."

Lilla felt this almost cruel, but she took her father's hand and stood with him watching the little tugs pull the big ship around and get her into the dock, where, after much shouting and calling back and forth, and tooting of whistles, the ropes were tight from the ship to the wharf, and the little tugs steamed off.

The longshoremen began to work, and then Lilla's father left her, and she saw him dodging between the horses and carts, and finally he waved his hand to her as he went up the gang-plank. It seemed ages before he came down the plank with a long, narrow box in his hand, and the first officer, a friend of Lilla's, came behind him carrying a square box.

Lilla sat with her hands tightly clasped. Would they ever get to her? And while she was anxiously looking down the dock they came out on the platform. Lilla was too excited to move. Her father knelt down and began cutting the strings on the box. How many there were! At last the cover was off, and there lay a beautiful doll almost as big as Lilla. Her father lifted it and put it in the little girl's arms. "This is your little daughter who has come from England. She must be adopted, and become an American. Do you want to adopt her?" Lilla's face answered that question.

"Thank you, thank you, dear, dear papa!" she whispered.

The square box was a large bureau of cedar, from China, filled with clothes for the doll. The big ship had journeyed around the world, and Lilla's doll was on board.

What Lilla and her doll did you will hear some other time.

About Some Blackbirds

General Lew Wallace believes that blackbirds have a good deal of intelligence. He tells the following story:

"At my home over in Crawfordsville," said the General, "we have a large number of tall trees on the lawn, and in the course of time these trees became the roosting-place, at certain times of the year, for hundreds of thousands of blackbirds. They came in great black clouds, and, in spite of all I could do, they refused to leave. Of course they were a great nuisance, and I was in despair as to some means of getting clear of them. I stood for days with my gun firing into them, of an evening, and killing hundreds of them, but the rest did not seem to be sufficiently struck by fear or grief to want to part company with me and my hospitality. I then devised a new scheme."

"Procuring a number of Roman candles one evening, I lighted them one by one after dark, when the boughs of the trees were bent low with the weight of the croaking birds, and I poured the balls into the tops of the trees at a great rate. The sudden innovation

startled the birds as nothing had ever done before, and they became panic-stricken. That night I was free of them.

"The habit of returning there to roost was stronger than fear, and they began coming in by thousands as the next evening approached. After dark I began with another volley of candles, and the birds began to realize that there was a determined bombardment in progress. They fled precipitately, and the third evening only a few returned. A few last shots put them to flight, and I was troubled no more.

"But what do you think those birds did? My dividing fence runs between the trees on my property and the trees on the property of my neighbor, which are equally high and equally suitable for a home of the blackbirds. When the birds were driven from my lot they flew over across the dividing fence to the trees of my neighbor and settled. There was no bombardment over there, and they have stayed there ever since.

"This was a long time ago, but never since the last Roman candle was fired into them has one of these birds settled on one of my trees. They are 'tabooed' as effectually as though they were on fire. The great clouds of birds each morning and evening fly directly over my trees going and coming, but not a bird settles upon a tree that is on my side of the dividing fence.

"Another strange thing is that if any one of an evening stands on my lawn and makes a slight noise, as slapping his hands, there will be the wildest commotion among the birds in the neighboring trees. They become restless and almost panic-stricken. If, however, the same person crosses the fence and stands directly under them, and makes twice as much noise, they pay no attention whatever to him. He can even shoot up into them without driving them from their perches."

Wishes

A Reginald Birch little boy

Met the sweetest of Greenaway girls;
She, dressed all in Puritan brown,
He with cavalier ruffles and curls.

Her eyes were of solemnest brown,
Her hair was cropped close to her head.
His curls were a riot of gold,
His cheeks were of healthiest red.

They looked at each other a while,
Gay gallant and Puritan maid;
Then the Reginald Birch little boy
Slowly and solemnly said:

"I wish *you* wore ruffety clothes!
I wish that *my* hair was cut short!
'Cause the boys call me 'missy' and 'girl,'
And it interferes so with my sport."

Said she, "Oh, I like pretty clothes,
And I *do* wish they'd let my hair curl!
I wish *you* were a Greenaway boy,
And I was a Fauntleroy girl!"

—St. Nicholas.

The Tease

An English paper recently told the story of a cat named M'liss. M'liss was a tease. When the other cat curls herself up for a sleep, M'liss will get in a position near her, and when she is sure her friend is asleep M'liss gives her a quick tap on the head to waken her, and then she crouches out of sight, or runs away. Then when puss curls down again and falls asleep, she is roused in the same way, until she catches M'liss, and there is a fight. But this ending does not cure naughty M'liss of her teasing tendencies. The next day she repeats her offenses in evident enjoyment.

I wonder if you have ever known any boys and girls like this teasing cat.

For Clean Streets

The little boys of New York are still organizing brigades for keeping the streets clean, and Colonel Waring says they are accomplishing a great deal. They do the right kind of work, the work that saves money and time, as well as that which makes the city more beautiful. They try to prevent the city from getting dirty.

If any of the little boys who read this page have started such a brigade, or if they would like to start such a brigade, we hope they will write to the editors of The Outlook.

Christ's Teachings on Social Topics

II.—Christianity and Socialism¹

By Lyman Abbott

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.—Matt. xii., 33.

If we are to understand the relation of Christianity to Socialism, we must understand what Christianity is and what Socialism is. But there are many and very divergent definitions both of Christianity and Socialism. Some men regard Christianity as a system of doctrine; some as a kind of worship; some as an ecclesiastical organization; some as a purely individual life. The differences in definition of Socialism are quite as numerous and quite as great. Compare these two definitions of Socialism, both by men eminent for culture and for ripeness and sobriety of judgment. The first is James Russell Lowell's:

Socialism means, or wishes to mean, co-operation and community of interests, sympathy; the giving to the hands, not so large a share as to the brain, but a larger share than hitherto, in the wealth they must combine to produce; means, in short, the practical application of Christianity to life, and has in it the secret of an orderly and benign reconstruction.

If that is a correct definition of Socialism, I should hope we are all Socialists. The other definition is Professor Robert Flint's, of Edinburgh, a man quite as eminent in his own country as James Russell Lowell in ours:

Socialism, then, as I understand it, is any theory of social organization which sacrifices the legitimate liberty of individuals to the will or interests of the community.

If that is Socialism, there are no Socialists—certainly not in this congregation; in fact, it would be very difficult to find any man anywhere who would profess to be a Socialist under that definition. One might say, "I approve of sacrificing the interests of the individual to the interests of the community," but it would be very difficult to find any man anywhere who would say, "I believe in sacrificing the legitimate liberty of individuals to the will or interests of the community." There are no Socialists if that is the definition. We are all Socialists if the other is the definition.

I do not propose to add another definition of Socialism; there are enough already; but I do propose to try to trace a little the history of Socialism and point out some of its characteristics.

Men have attempted to trace Socialism back to early ages. They have found it in the mediæval Church; in Plato's "Republic;" in Christ's teaching; in the teaching of the Hebrew prophets; and in the organization of the Hebrew theocracy. But, however true it may be that this great movement has roots in the past, the word Socialism is wholly of modern origin. It came into existence in the year 1835. It was coined at that time for the purpose of describing certain theories of the social life propounded by Robert Owen. Socialism, then, as a modern movement, dates from the beginning of this century; and it is of Socialism as contemporaneous with the word which describes it that I have to speak to-night.

And Socialism as dating from the commencement of the nineteenth century is a reaction against the excessive individualism which preceded it, as that was in turn a reaction against the paternalism which preceded that. In the sixteenth century Luther woke slumbering Europe with a trumpet-call to liberty. His fundamental doctrine was not justification by faith. It was the individual responsibility of every soul to God. Over against the notion that that responsibility could be taken by a corporate institution, by a Vicar of Christ, he insisted that every man must give account himself to God; and that every man, therefore, had not only a right but a duty of judging of his religious obligation, of framing his religious opinions, and of answering to the Almighty for those opinions and for the fulfillment of that duty. This doctrine he kept within due bounds, but the men who followed him did not. Out of

the Lutheran movement there sprang what is known in theology as the Antinomian movement—that is, the doctrine that there is no law, that every man is free to do what he will—there sprang an excessive individualism in the Church. Men not only denied the authority of the Pope and the authority of the Church, but they denied the unity of the Church. And the process of segregation went on until, in this country, there are seven great denominations; and, if you count the smaller ones, one hundred and forty-three different denominations; for each one of the great denominations is divided into smaller ones, according to the taste, the fancy, or the opinion of those who constitute it. Thus you may belong, if you like, to any one of six kinds of Adventists, twelve kinds of Mennonites, twelve kinds of Presbyterians, thirteen kinds of Baptists, sixteen kinds of Lutherans, seventeen kinds of Methodists, besides a variety of Episcopalians and Congregationalists, to say nothing of Jews. And if this does not satisfy you, you can join any one of the one hundred and fifty-three independent congregations who have no fellowship with any one. And yet there are those who think there is not liberty in the Church of Christ! I wonder what they want!

This excessive individualism, which has wrought out these sectarian differences in the Church, appeared in a similar manner in government. Rousseau produced his doctrine of the Contract Social. He maintained that the state of nature is the ideal state. Men then were in liberty, he said; every man could do as he pleased. But men found certain advantages would accrue from combination. They therefore surrendered a part of their liberty, contracting one with another to give up something of their freedom for a common gain to be obtained by a combination. Little by little thus they parted with their liberty. And he taught that what the world wanted was to get back to a state of nature, to annul the contract, to get back to the individualism of the early ages. So Rousseau and his doctrine imported into this country became this: that the sole function of government is to govern, to protect the community from the aggressions of other communities and the individual from the aggressions of other individuals; that there its duty stops; that its existence is due to evil; that it is itself a necessary evil; and that the less government there is the better. But individualism did not stop here. If government is a necessary evil, it is not strange that men said, Let us have no government: abolish it altogether. And so there grew up in modern times—a natural product of Rousseau's democracy—Nihilism or Anarchism—the doctrine that there ought to be no government. It is rather curious to see the daily papers putting Anarchism and Socialism together, as though they were alike. You might as well put Romanism and Independency together, as though they were alike. Socialism and Anarchism stand at the extreme antipodes one of the other. Socialism, in its extreme form, is the doctrine that everything should be under government, all industries should be controlled by it. Anarchism is the doctrine that there ought to be no government, but every individual should be left free to do whatever he pleases. Says the Russian Bakunin, one of the prophets of Anarchism: "The liberty of man consists solely in this, that he obey the laws of nature because he has himself recognized them as such, and not because they have been imposed upon him externally by any foreign will whatsoever, human or divine, collective or individual." That is Anarchism. No government; every man to do what he will.

The same individualism which entered the Church and split it into sects, and entered into government and led on to Anarchy, entered into industry and founded what is known in political economy as the Manchester School, because it had its center in Manchester. The doctrine of individualism in industry treats man as governed by self-interest. "Political economy," says Mr. Mill, "is concerned with man solely as a being who desires to possess wealth, and who is capable of judging of the comparative efficacy of means to that end." That is the definition of political economy given by one of the most famous representatives of the individualistic, or Manchester, school in political economy. We are not to think of man in any other

¹Sermon preached at Plymouth Church, Brooklyn, December 1, 1895. Reported stenographically by Henry Winans and revised by the author. For the previous sermon in this series and two sermons introductory to the series see The Outlook for January 4, January 11, and February 1.

aspect than this: a being who desires to make wealth, and knows how to do it; we are to make no account either of his prejudices and his passions or of his nobler nature. All that is laid aside. The world is made up of men who are struggling for wealth, and we will consider how we shall organize society out of the units that are thus struggling with one another for wealth. And the Manchester School proposes to organize them in this way: Let every man alone; take off the shackles; remove the restraints; let the laborer sell his labor where he will; let the capitalist hire his labor where he will; if this man has goods to sell, let him sell them, or keep them if he cannot sell them; and if this man desires to buy goods, let him buy them, or go without them if he cannot pay the price. And by and by things will find their level; men will get the wages they deserve and the prices their goods are worth; government must not interfere. Let this mass of men who desire to get wealth, and whom we are considering as though they desired nothing else, let them struggle together, and the man who best deserves the reward will get it.

The issue of this individualism, this spirit of sectarianism in commerce, this spirit of anarchy in industry, has been just as bad in the industrial world as it has been in the religious and in the political. It has brought untold evils upon the human race. After some reflection, I have decided that I will not try to picture these evils to you in my own terms. There has been so much heat in these discussions that I have desired to furnish light, not heat. There are some aspects of the inhumanity of man to man in the battles of industry that I could not speak of, if I used my own words, with sufficient calmness for this evening's purpose; so, instead—though the extract is a little long—I will read from a volume of Professor Walker, of the Massachusetts Institute of Technology (a man whom no one will think of accusing of Socialism or Socialistic tendencies), some paragraphs in which he describes the results of individualism in England:

We know that mill-owners are harassed with applications from their hands to take children into employment on almost any terms, and that the consciences of employers have required to be reinforced by the sternest prohibitions and penalties of the law to save children ten, seven, or four years old from the horrors of "sweating dens" and crowded factories, since the more miserable the parents' condition the greater becomes the pressure on them to crowd their children somehow, somewhere, into service; the scantier the remuneration of their present employment, the less becomes their ability to secure promising openings, or to obtain favor from outside for the better disposition of their offspring. . . . What is the single laborer in a cotton-mill? What does his will or wish stand for? The mill itself becomes one vast machine which rolls on in its appointed work, tearing, crushing, or grinding its human just as relentlessly as it does its other material. The force of discipline completely subjects the interests and the objects of the individual to the necessities of a great establishment. Whoever fails to keep up, or faints by the way, is relentlessly thrown out. If the wheel runs for twelve hours in the day, every operative must be in his place from the first to the last revolution. If it runs for thirteen hours or fourteen, he must still be at his post. Personality disappears; even the instinct of self-assertion is lost; apathy soon succeeds to ambition and hopefulness. The laborer can quarrel no more with the foul air of his unventilated factory, burdened with poisons, than he can quarrel with the great wheel that turns below.

In religion there is a reaction against the individualism of the past. We stand for religious liberty as Luther did, but we no longer think that liberty is the only word, and we are reaching out for a fraternity in religion as well. The Pope is sending his message to the English people to come back to their loyalty to him. The English Church is studying the question how it may bring about the union of the Greek and Anglican churches in one great organization. The Congregationalists are proposing a simpler creed and a greater liberty of interpretation, that the churches may work together, hand in hand, shoulder to shoulder. We are framing plans for the confederation of churches, if they cannot unite in one great organization. We are forming organizations like the Young Men's Christian Association, the Young Women's Christian Association, the King's Daughters, the Societies of Christian Endeavor, and the like. The movement of this

nineteenth century is a movement to add fraternity to liberty in the realm of religion.

And the movement may be just as clearly traced in government. We no longer anywhere believe in what has been well called the night-watchman theory of government. We no longer, save a few doctrinaires, believe in the doctrine that the simple function of government is to govern. We no longer believe that its sole duty is to protect one community against another community, or one individual against another individual. By government we protect and promote manufactures. By government we aid with subsidies railroads and canals and various public enterprises. By government we carry all the mails. By government we educate the children of the commonwealth in all the elements that are necessary to citizenship. By government we establish parks for public playgrounds, and maintain music in the parks for public recreation. Government has run far beyond any bounds that Thomas Jefferson would have recognized as legitimate. If we go across the sea, we may see the same tendency there. In Great Britain government takes care of the savings of the poor. In Germany government provides life insurance against sickness, death, and old age, for the workingman. In Switzerland government runs the express business. And in Australia government owns and operates the railroads. These are only a part of the functions on which government is entering. Philosophy supports politics in this view. We have long since learned that there never was a state of nature in which all men are free. We have learned that Rousseau's picture of an ideal state of nature was coined out of his own brain, and has no history to warrant it; that the earliest governments were military despotisms, and that the progress of the world has been steadily away from despotic authority and brute force toward a larger liberty. Government is not founded on a Contract Social; government is a divine institution. It belongs to the inherent order of things. God, who has set men in families, has set men in communities, and we are born into government as we are born into the household.

Now, the same reaction which has produced a movement toward fraternity in religion and toward fraternity in politics is producing, and has produced, a movement toward fraternity in industry. We have definitely abandoned *laissez-faire* and the Manchester School. It has no longer any place in any of our industrial conceptions. It is sometimes attacked by men as though it were an existing thing. It is not an existing thing. In 1802 the first factory legislation was introduced in England—"the greatest invention in the science of government in modern times," says the Duke of Argyll. This factory legislation undertook to regulate the relations between employer and employed, and it has gone steadily on from that year, in England and in this country. The employment of children under a certain age is prohibited; the employment of children in certain vocations is prohibited; the employment of women in certain vocations and certain hours is prohibited; sanitary conditions are required by law for the house and the factory. Government has definitely, distinctly, and finally declared that the relations between men in industry cannot be left to the conflict of self-interest. There must be, in some measure, government control exercised over them. And from that declaration we shall never, I believe, in any Anglo-Saxon community, go back to the old pagan individualism.

While we have thus been exercising governmental supervision over industrial relations we have been creating industrial organizations for the better production of wealth. It is popular in certain quarters to denounce corporations. Some corporations have acted in such a way that they deserve denunciation, just as some individuals have acted. But the corporation is a modern contrivance in the interest of fellowship. It is a contrivance by which many men can combine their brains and their purses in a common enterprise. On the other hand, labor also has framed its organizations. It is customary in certain quarters to denounce trade-unions. And I must frankly confess that it sometimes requires all my faith in the principles of the rights of men to associate themselves together for common ends, to defend trade-unions, when I see some of

the things which they have done and are doing in the name of labor every day. But I remember history; I know how in England the trade-unions have passed through the barbaric stage of organizations for labor-war, into the present stage of organizations, which, on the whole, are peaceful and make for peace. I hope that our own country, following the example of our most advanced neighbor, may also learn to lay aside the war spirit, and that the trade-unions of to-day will become in fact not only peaceable, but peace-makers. Where labor is organized there it is best paid, there it is best educated, there, for the most part, it does its work best. The progress of the nineteenth century is in the direction of a larger education and better organization both of capital and labor. The days of pure individualism are over.

But that is not all. We have the incipient organizations of capital and labor combining together for a common end. We have them in profit-sharing, in co-operation, in schemes of arbitration, sometimes successful, sometimes failures, but, at all events, with a better spirit of brotherhood beneath them and in them than the old spirit of antagonistic selfishness working out a result that shall give the reward only to the strong, and death to the weak.

Socialism, then—though I do not define it—Socialism I take to be a reaction against the excessive individualism of the past: in its extreme demand that there shall be no competition, and that all men in a community shall combine in a common enterprise and together own all the products and implements of labor, never to be realized, and not desirable to realize; but in the broad purpose which underlies it, of adding the word fraternity to the word liberty, to be welcomed as a tendency, and to be wisely guided as a beneficent movement.

Socialism and Christianity agree in two fundamental respects. They both desire a reorganization of society. They both aim at a reorganization of society which shall give a greater diffusion of intelligence and a greater diffusion of wealth throughout the community. In these two respects they are allied; they both seek a reconstruction of society, and they seek a reconstruction of society which shall give a wider diffusion of wealth, virtue, and intelligence. But they differ, also, in very important respects, and to these differences I wish, in what little time remains, to call your attention.

In the first place, then, Socialism puts social condition first, and the individual condition second. Socialism maintains that happiness depends upon the circumstances, Christianity that it depends upon the character, of the individual. Socialism, therefore, makes its first effort to give cleaner streets, better homes, better food. Christianity attempts as its first effort to make better men.

In the second place, Socialism considers that man's moral character depends, primarily, on his condition. It seeks to change his condition, not merely to make him happier, but also to make him a better man. In its extreme forms, it avers that all the evils of mankind are due to social habit, evil organization. Said an objector to an enthusiastic Socialist, "Your scheme would work well if men were all angels;" to whom the enthusiastic Socialist replied, "All men would be angels if you would only take away the evils of their social condition." Christianity goes on a very different assumption. It assumes that evil is primarily in the individual, and it makes its first aim to correct the evil in the individual. Christ came into the world when slavery abounded. He said no word against slavery. He came into the world when wages were low. He said nothing about better wages. He came into the world when despotism was rampant. He said nothing about evil government. But he put such hope, such love, such spirit into men that they broke the chains of slavery, they broke from the bondage of despotism, established the free school, diffused wealth. My notes are full of the historic references to justify these statements, which, because the time is short, I must leave broad and general; but I could give you page after page, quotation after quotation, showing how, by its influence on the masters on the one hand, and its influence on the slaves on the other, slavery became impossible and manumission came, not by

imperial decree, but by the act of individual Christian masters moved to liberty by the spirit of humanity which had been wrought in them. Christianity begins with the individual, and it works toward a social regeneration by the individual. Men tell us sometimes that the Church is a capitalistic institution. There is some truth in the accusation. We cannot help ourselves. We go into a region of people who are not capitalists, who are almost begging their daily bread, who are living in poverty and in rags, and by our Christian teaching we put such spirit of virtue, of honesty, of industry, of integrity into them that in a very little while they begin to want the savings-bank, and either they must move away from the neighborhood or we must move away from the neighborhood, or the church becomes a body of small capitalists. The egg lies in the nest. There is a bird inside of it. The conservative wants to leave the egg always as it is. "Do not let the shell be broken," he says. He will get an addled egg. The radical wants to break the shell by a blow from the outside. He will get a dead bird. Christianity broods the egg until the bird breaks its own shell. Then it is time the shell was broken.

In the third place, Socialism appeals, primarily, to man in his lower nature, and climbs gradually toward his higher. That is its tendency. Christianity appeals, primarily, to the higher nature and works down to the lower. So Socialism says, first: "Give this ragged man clean clothes and a bath and feed him—provide for his body; then put his children to school—educate them; then give him better wages; as to God and immortality, we will talk about that when we get there." Christianity says to men: "You are sons of God; you are immortal beings. You are not to walk with your arms bound; you are not to walk with your feet in chains; you are a bird: fly! You are a child of God: stand upon your feet!" The message of Christianity to every man groveling in the dust is the message of Almighty God to Ezekiel. This is the word: "Son of man, stand upon thy feet." It begins with its message of immortality and the divine presence, and out of the acceptance of this message it is sure all else will come—higher wages, better clothing, nobler homes, larger education. So Socialism may be without religion. One may be a Socialist and be irreligious, making the line of this life his life horizon. But a Christian cannot be. The power of his message is his faith in the divinity of manhood. The message to the poor and the outcast is, "You are sons of God." The Christian's first aim is to bring men into fellowship with the divine, sure that when they are brought into fellowship with the divine they will be brought into fellowship with one another. It is not the part of Christianity to pick out a man here and there from a wreck and save him for a future heaven. I do not wonder at the scorn which has been sometimes heaped on churches and preachers. Sometimes we have deserved it. The function of Christianity is to make men into men, and out of that manhood to develop a nobler society; it is to make a new and regenerated kingdom; but a kingdom of God on the earth, a kingdom that grows out of the consciousness of God in the soul of man.

There is an old Norse legend that the god of summer was killed and carried off in captivity to the prison-house of the dead, and the whole world went into mourning. The flowers folded their petals, the trees dropped their leaves, the brooks ceased their murmuring song and pulled an icy coverlet over themselves, and the whole earth covered its dead self with a white shroud. Then one of the gods said: "I will go to the abode of the dead, cost what it may, and see if I cannot ransom and bring back the god of summer." And he went, riding through the dark and dangerous valley until he came to the prison-house, and pleaded there for liberation, and at last ransomed the god of summer so far as this, that the keeper of the prison-house said: "Your god may return to you in the spring, but in the fall must come back again." So, every spring, according to this old legend, the god of the summer comes back to earth, and then the whole earth rejoices; and every fall he goes away, and then the whole earth mourns. We who believe in the teachings of our Lord Jesus Christ are trying to bring the

god of the summer into the hearts of the children of men ; for we are certain that so long as human hearts banish Him from their presence, and the kingdom is the kingdom of selfishness, so long it will be the kingdom of poverty and wretchedness ; but that when He comes, and we receive Him, all the flowers will be fragrant, and all the trees full of green leaf, and all the birds full of song, for He brings life with Him.



The Religious World



Rev. W. H. Furness

One of the most eminent and honored of Unitarian clergymen in the United States for the last fifty years has been the Rev. William H. Furness, D.D., of the First Unitarian Church of Philadelphia. He was one of the oldest ministers, if not the oldest, in the whole country. He died at his home in Philadelphia on January 30, and his funeral was conducted in the church of which he was so long pastor on February 1, the Rev. Dr. Robert Collyer, of New York, officiating. Dr. Furness was born in Boston in 1802, graduated from Harvard in 1820, and from its Divinity School in 1823. In 1825 he was ordained pastor of the church in Philadelphia which he served until his death. He retired from its ministry in 1875, and since then had been emeritus pastor. He had, however, been heard in various parts of the country, and retained in a wonderful degree his intellectual and physical vigor. For many years he had been the oldest surviving graduate of Harvard. He was a voluminous writer, and was interested not only in religious affairs, but also in literature and municipal and civic life. Among his writings is one which we have never known to appear in print, but which we believe ought to be published if it is still in existence—a letter on the subject of immortality. It was the most beautiful and convincing argument in a brief form which it has ever been our privilege to read. It was passed from friend to friend, and was the means of strengthening and encouraging many doubting and despondent spirits. If that letter is in existence, we believe we do the whole public a service in asking those who possess it to give it to the world. Dr. Furness was one of those men whose nature defies ordinary theological classification. This was not because he was vague, but because he was profoundly spiritual, and the spiritual nature transcends intellectual analysis. Ecclesiastically a Unitarian, and reckoned in his early life as belonging to the radical wing, he accepted heartily historical Christianity, maintained the historical truth of Christ's resurrection, and regarded Christ himself as a true and unique manifestation and revelation of God to man. On these points he was spiritually in accord with the evangelical school. If he and F. D. Maurice could have exchanged educations, they might have changed ecclesiastical positions, except for one difference between them. Dr. Furness had not that subtlety of intellect which enabled one of the foremost theological optimists of the century to defend himself in using liturgically the Athanasian Creed. He who has ever heard Dr. Furness read the Bible in the pulpit will not easily forget the experience. This, which is too often a purely formal exercise, he made eloquent by his own deep feeling and exquisitely simple and truthful elocution.

One of the most prominent churches in the State of New York is the Park Church of Elmira, of which for forty-two years Thomas K. Beecher has been the honored and beloved pastor. His service in the city of Elmira and in the southern part of New York State has produced perhaps quite as deep and lasting an impression as that of his more distinguished brother in the city of Brooklyn. There has just reached us a beautiful

pamphlet containing the report of the anniversary services. In the double frontispiece we are given a view of the old church and the new one. The old seems to have been a wooden structure, of fair size, and looking much like the traditional New England meeting-house. The new is a large and imposing structure, built of brick, and having many departments. If we are not mistaken, in addition to the large auditorium there are also rooms for prayer-meetings, a hall for entertainments, parlors, class-rooms, and the various other equipment considered necessary for an institutional church. And, by the way, we believe that this church was nearly, if not quite, the first "institutional church" in our country. For the last few years Mr. Beecher, by reason of advanced age, has not been in active service. His successors are the Rev. S. E. Eastman and his wife, the Rev. Annis F. Eastman. Is there anywhere another church whose pastoral office is jointly administered by husband and wife? Few churches in the country are better served than the Park Church in Elmira. The golden anniversary services were held on January 1, 1896. From the report we learn that its first public meeting was held on January 3, 1846, and that Mr. Beecher was called in 1854. The first constitution and confession of faith gives a clue to the causes which led to its organization. It was in the time of intense excitement concerning the question of slavery and moral reform. Among the by-laws adopted at that time is the following in regard to slavery and intemperance:

That the holding and trading in men as slaves is a sin in the sight of God, a great wrong to its subjects, and a moral and political evil inconsistent with the Christian profession ; and that : This church will admit no person into its pulpit or communion who is known to be guilty of the same.

Believing that intoxicating liquors are not only unnecessary but hurtful as a drink, and in view of the evils that result from the same, this church declare and agree that using and trafficking in intoxicating liquors is morally wrong. That we will not use intoxicating liquors ourselves, nor furnish them for others; and that it shall be a standing rule of this church that no person shall be received into it either by profession or letter who shall refuse assent to this article.

During its history the church has been loyal to the great principles which led to its formation. The pastorate of Mr. Beecher has been unique. He has bound the people to him with chains of love, and his influence has been extended and beneficent. It was fitting that the fiftieth anniversary of this church should be celebrated, and it is a cause for great congratulation that the honored pastor under whose guidance it has reached its present prominence, with his equally honored wife, were able to be present and receive the evidences of affection and honor from so many lifelong friends.

Dr. Storrs on Long Pastorates

The last meeting of the Manhattan Congregational Association was held in the Church of the Pilgrims, Brooklyn, of which Dr. R. S. Storrs is pastor, on Wednesday, January 29. Among other exercises was an interesting address by Dr. Storrs on "The Conditions and Advantages of a Long Pastorate." As many of our readers know, Dr. Storrs will complete fifty years of service in the Church of the Pilgrims next November. Apparently he is as vigorous as ever, and his friends hope that he may be spared to celebrate that anniversary and many others besides. In enumerating the conditions of a long pastorate, Dr. Storrs said he should give the first place to a patient people. When the people are patient, and do not ask of their pastor what he cannot give them, the first condition is realized. The second condition is good health. By that he was careful to indicate that he did not mean simply physical strength, but what almost every man might possess with reasonable care of himself. Dr. Storrs said that when he went to Brooklyn he was in frail health, and that he went to a physician whom he could trust and asked him to give positive orders how he ought to work ; and, he added, he had lived up to those orders for nearly fifty years. One of them was that he should do all his studying in the daytime. Another condition was that a pastor should be interested in families and persons, and from them receive much of his inspiration. Then, of course, he must be interested in the Gospel and present it in all its fullness and many-sided beauty and power. Again, he must be interested in the community in which he lives, and believe in it and love it. The community itself will then respond and help him in his work. And, finally, there must be a consciousness of success. No man can do his best unless he knows that he is not altogether failing

In speaking of the advantages of a long pastorate Dr. Storrs enumerated the following: First, an intimate acquaintance with persons and families, giving advantages which cannot be possessed by those with less intimate knowledge. Second, the peculiar confidence reposed in a pastor by those who have known him long and trusted him, and never found him to violate their confidence. Third, the best opportunity for consecutive study. This, Dr. Storrs held, is much better in a long pastorate than where persons are moving from place to place, and their habits of study broken up. Perhaps his most impressive point under this general head was that after a man has been many years in a place his whole past preaches for him. The influence of what the man is goes into every sermon, and his people think not only of the utterances of to-day, but also of those which have filled his ministry in the past. The address was an inspiration to all who heard it. While it is true, as was remarked by one, that there is probably another side, it is also true that those who can submit to the conditions named by Dr. Storrs will be very sure to realize all the benefits which usually follow long and faithful ministries. The men who have impressed themselves on the community and on the world are those who have spent most of their days ministering to a single people. Dr. Storrs has done a good service by calling attention to this significant and evident fact.

A Man of God The sudden death of the Rev. Henry Swift DeForest, President of Talladega College, Alabama, is a National loss. When he died (January 27) as brave and gentle a heart as ever beat was stilled. For twenty-six years he devoted himself to the education of the colored people of the South, and under his presidency Talladega, where now are more than five hundred students, has had its remarkable development. This educational campaign—"carrying the war into Africa," as he humorously styled it—Dr. DeForest regarded as the natural and necessary sequel of his part in the Civil War. When a tutor at Yale he was drafted for military service with several hundred other residents of New Haven, and, alone of all the number, responded in person to the call, which he regarded as from above. Being presently commissioned as chaplain of the Eleventh Connecticut Regiment, he served with it to the end of the war. After a short period of pastoral service in Des Moines, he returned to the South and entered on his life-work at Talladega, which is now his monument. Death came to him in the midst of plans for extended undertakings, in which he might have done for Alabama what Horace Mann did for Massachusetts. His last letter to the writer said, in allusion to the Civil War: "I am glad I was in that fight and am in this. This is the longer, and we are not yet beyond Gettysburg. I shall never see our Appomattox; but some one will; and it may be said of me one day, 'He fought a fairly decent fight.'" Humility and chivalry were equally ingrained in his noble nature, as in a true Christian knight, without fear and without reproach. He should have lived longer, for he was not quite sixty-three; but, "being made perfect in a short time, he fulfilled a long time."

The Rev. Evans Hurndall The interest of many people in this country in the Westminster Chapel in London is well known, and they will be very much pained to learn of the accident resulting in the death of its pastor, who has served it less than two years. Westminster Chapel is the largest Congregational church building in the world, and one of the largest of any denomination. In the days of Samuel Martin it was thronged; in recent years, owing to the lack of a pastor, its attendance has greatly diminished; but it is centrally located, and has a noble opportunity, being about midway between Westminster Abbey and Buckingham Palace. Less than two years ago it called the Rev. Evans Hurndall to its pastorate, and he succeeded in once more filling the huge place with a regular audience. Between one and two hundred members had already been added, and between fifty and sixty more were to have been received on the first Sunday in January, when the sad news came to the congregation that the pastor was lying at the point of death. By some defect in a flue he was suffocated by gas, and, after lingering a day or two,

died. Mr. Hurndall was educated for business, and afterward, going to Cambridge, thoroughly fitted himself for the Christian ministry. Perhaps no man in London, with the possible exception of the Rev. Archibald G. Brown, proved himself to have such power with the common people. It was a sad day for Westminster Chapel when the death of Mr. Hurndall was announced. He had started its movement upward, and his brief ministry will make far easier the pathway of his successor.

Y. M. C. A. in Japan One of the most useful forms of missionary work in Japan is the Young Men's Christian Association in Tokyo, of which Mr. John T. Swift is, we believe, the General Superintendent. Two associations in Japan have large and beautiful buildings, those in Tokyo and in Osaka. The latter has an audience-room seating about twelve hundred, but has not so many other forms of activity as the one in Tokyo. Through sources not to be credited, reports have come to this country intimating that the association in Tokyo was being infected by rationalism, and was no more worthy of support in the United States. We are in a position to affirm that this report has all proceeded from one source, that it is malicious and unfounded. The missionaries resident in Tokyo recognize in Mr. Swift a worker of peculiar wisdom, ability, and consecration. The building is a large and beautiful one, and Mr. Swift and his associates have the confidence not only of the missionaries but also of the best Japanese Christians. The hall is large and attractive, and in it about two hundred young men gather every Sunday afternoon to listen to the Gospel. The task of removing prejudice from the minds of those who have been brought up in the old religions of Japan is not an easy one, but much progress has already been made. In connection with the Association is an evening school with over one hundred students, a boarding-house, and a Bible class, which is well attended. The Association numbers about two hundred and thirty members, and the beginnings of systematic work along various lines are already to be seen. There is also a University Association which is succeeding admirably in connection with the Imperial University. Mr. Swift and those who co-operate with him are worthy of the hearty sympathy and support of all who in this his native country are interested in Association work. In Tokyo hundreds of young men are gathered for educational purposes, and no form of missionary service is so well fitted to reach them as that of this Association. A good beginning has been made, and the growth cannot fail to be rapid in the future.

A Children's School of Ethics and Religion We have just seen a circular of the Children's School of Ethics and Religion in connection with the Unitarian church of Troy, N. Y., of which the Rev. Edwin Milton Fairchild is pastor. The object of the School is stated as follows: "To have every graduate obedient, truthful, loving, gentle, industrious, helpful, brave, careful, thorough, self-controlled, ambitious, filled with the spirit of personal improvement, and possessed of good ethical judgment." Religious ideas are recognized as of great importance, and here we quote again: "The idea of communion with the Spirit of God, of salvation from sin through obedience to conscience as the voice of God in the soul, of trust in the Infinite and Eternal Life (God in the universe as man is in his body)—these ideas this School would make clear, so that the noble impulses natural to the children may have the strengthening influence of a noble religion." The School is divided into a kindergarten, junior middle department, middle department, and senior department. Each department has two subjects of study, namely, ethics and religion. There is nothing peculiar about the ethical topics. Concerning religion the first department is devoted to the study of God as the One who makes all things live and move and have their being; the second department to God, the life of the universe, a living Being who would have his children fulfill their ideals of noble life; the third to the religion of Jesus studied biographically; and the fourth department to the religion of Jesus taught topically, the meaning of religious terms being carefully defined. This is surely something out of the usual line of Sunday-school work, and it is evidently an honest and earnest attempt to give to growing children a thorough training in ethics and religion.

Books and Authors

Mayo-Smith's "Statistics and Sociology"¹

The first of Professor Mayo-Smith's volumes on the "Science of Statistics" will demonstrate to the most incredulous that there is such a science. It is true that this volume does not deal with any burning question upon which passion or prejudice or self-interest or class interest has divided the public into hostile camps, but it deals with many questions of great popular interest, and always deals with them in such a way that the reader feels himself on the firm ground of what is absolutely known. If the author errs at all, it is on the side of excluding estimates, however probable, because they are estimates. The volume is distinctively one of statistical science. Book I. deals with the statistics of population, and contains exhaustive chapters on the forces affecting the birth-rate, the death-rate, and the formation and dissolution of marriages. Book II. deals with social institutions, classifying families according to the character of their dwellings, occupation, education, and religious confession, and investigates with especial care the defective, dependent, and criminal classes. One chapter of remarkable completeness deals with the subject of suicide. Book III. deals with race and nationality, and covers the causes, the course, and the character of the immigration into America. Book IV. deals with the influences of physical and social environment.

To review the results of this most comprehensive and painstaking investigation is as impossible as to review the contents of an encyclopædia. Its unity is entirely the result of the symmetry of its construction. Indeed, its greatness as a statistical work is in part due to the fact that the author has no doctrine that he is determined to uphold, but treats statistics, not as a means to an end, but as an end in themselves. The present volume presents, not a view concerning society, but a view of society, as just in its proportions as it is accurate in its details. If the succeeding volume on economic statistics shall be as thorough in its scholarship, and at the same time as impartial in its judgments, the work will constitute one of the greatest achievements of American scholarship.



Our Industrial Evolution²

Not one college graduate in a hundred has the knowledge of industrial history that will be possessed by every thoughtful reader of Commissioner Carroll D. Wright's "Industrial Evolution of the United States." The volume is written for a popular audience, but it is chiefly the author's original work that is popularized. From a scientific standpoint the chief criticism that must be made is upon the author's willingness to formulate generalizations without indicating how unsatisfactory are the data upon which these generalizations are based. This criticism applies particularly to the chapters on the history of wages. Students of Adam Smith will distrust Commissioner Wright's generalizations respecting the lowness of wages a century ago, and students of the Senate Finance Committee's report of three years ago will distrust his generalizations respecting the rise of wages during the present generation. The work of a committee which offset the fall of wages among three thousand cotton-mill operatives and iron-workers by the rise in wages among less than a score of employees in one dry-goods store ought not to be taken so seriously. Nevertheless, there is in Mr. Wright's volume more information respecting the course of wages in this country than is to be found in any other work. The author concludes that wages in 1790 generally ranged from 43 to 60 cents a day; by 1860 these figures had been approximately doubled; during the war (measured in gold) they fell; then they rose rapidly for a few years, falling again during the depression which

set in in 1873, but afterwards (according to the Senate report) slightly more than recovered the loss. The cause of this almost uninterrupted rise in wages has, of course, been the increased productiveness of labor. This, in turn, is partly to be attributed to the increased use of machinery, but also, as Mr. Wright strongly maintains, to the increase in the personal efficiency of the workmen. Commissioner Wright does not at all share in the pessimistic view that the increased use of machinery and the consequent subdivision of labor have resulted in the deterioration of the workmen. On the contrary, he holds that "low grades of labor are constantly giving place to educated labor." "The man," he says, "who used to do the most detestable forms of work is being displaced everywhere by men of professional and technical training, who superintend some device brought into use by invention." This generalization of Commissioner Wright's seems to us to outweigh Professor Nicholson's arguments and John Ruskin's invective on the same question. Doubtless there are thousands of positions in which workmen are reduced to mere "cogs in the machinery," and lack the intellectual breadth of their predecessors in the same craft; but there are thousands of other positions in which skilled labor has displaced deadening drudgery. Engineers and motormen to-day would contrast most sharply in intelligence with the drivers of carts and carriages who performed similar services two generations ago. Mr. Wright does not maintain that the workmen have received a proportionate share of the material prosperity due to the use of machinery—in fact, he urges that they have not—but he does maintain that they have received a share in this prosperity. To our mind he demonstrates the justice of this conclusion. The volume is throughout temperate in its statements, broad in its views, and strong in its arguments, and is admirably adapted to the needs of professors as well as students in all our universities.



The Free-Soil Party in Wisconsin, by Theodore Clarke Smith, A.M., is an invaluable contribution to the political history of the anti-slavery movement. Never before has the reviewer felt in anything like the same degree that he was looking at the Free-Soil movement as it appeared to men of its own time. The essay is only sixty-odd pages in length, and covers only the territory of Wisconsin, but the intensive study of the movement within this field gives a better idea of the classes to whom it appealed, the classes by whom it was resisted, and the perils to which it was exposed than any of the more comprehensive studies. The Free-Soil movement as seen through the medium of the press of its own time is very different from the Free-Soil movement as seen through the misty generalizations of the philosophic historian. It is the former view that Mr. Smith's pages give, and it becomes clear that to men of their own day the heroic Free-Soilers looked very much as Prohibitionists and Populists look to men of ours. Read, for example, the following: "The Liberty party was above all a 'conscience' party. . . . Its leaders in Wisconsin, while not fanatics, were distinctly reformers and radicals. Some were interested in Fourierism, others in spiritualism, nearly all in the temperance cause. Guided by such men, the party early showed a disinclination to unite with or in any way make concessions to the old organizations. Besides being radical and separatist, the Liberty men in Wisconsin were sometimes lamentably deficient in a sense of humor. No body of men not blinded by their zeal to the absurdity of it could have passed such a resolution as did the Wisconsin Anti-Slavery Society in February, 1845: 'Resolved, that the Whigs, by their blind adherence to Henry Clay, a gambler, have defeated the election of Birney the just.'" These are certainly reformers of a type with which we are very familiar to-day. Contrary to the general impression, it appears that the class of voters offering the most uniform and stolid resistance to the anti-slavery propaganda were the German immigrants. It is to be hoped that Mr. Smith will push his investigations forward so as to cover the entire anti-slavery movement. The essay is published at Madison by the State Historical Society of Wisconsin.

Minerals, and How to Study Them. By Edward Salisbury Dana. With more than three hundred illustrations. (John Wiley & Sons, New York.) A pretty little book for beginners in mineralogy. The author's name is an assurance of accuracy of treatment. The style is simple, clear, attractive, and comprehensible to a bright boy of fourteen years. The pictures are

¹ *Science of Statistics: Part I. Statistics and Sociology.* By Richmond Mayo-Smith, Ph.D., Professor of Political Economy and Social Science in Columbia College. Macmillan & Co., New York. \$3.
² *The Industrial Evolution of the United States.* By Carroll D. Wright, United States Commissioner of Labor. Flood & Vincent, Meadville, Pa.

good, and those which aim to represent crystals or structures as they really appear to the eye are artistic and an innovation. Especial emphasis is laid upon physical characters, although the chemical properties are not neglected, and the chapter on blow-pipe work is a model. The book closes with an important chapter upon determination of species. In it is a novel, and, to the beginner, helpful feature—the presentation in semi-tabular lists of minerals presenting a given character in a marked degree. Thus, noticing any single striking character in a specimen, the reader turns at once to the list of minerals presenting that character strongly. Here he finds a suggestion sure to help him in further study of his specimen. What his father's "Geological Story Briefly Told" did for geology, that and more this little book of Edward Dana's will do for mineralogy.

The over-quoted words, "There is a tide in the affairs of men that, taken at its flood, leads on to fortune," is given fifty illustrations in Mr. W. M. Thayer's *Turning-Points in Successful Careers*. Though the reader may not be able in every case to agree with Mr. Thayer about what constitutes a successful career, yet the residuum upon which all will agree is sufficient to prove the point. It may be true that "once to every man and nation comes a moment to decide," but, happily for most of us, in God's world there comes more than one opportunity for success or for failure. To some extent every moment is critical, and "the lamp holds out to burn" while life lasts. Books like this may be stimulating or discouraging according to the way they are taken. For the average individual the homely old adage, "If at first you don't succeed, try again," is the best doctrine of success. (T. Y. Crowell & Co., New York.)

In *The Shield of the Fleur de Lis* the author, Miss Constance Goddard DuBois, has an excellent subject for semi-historical romance. The false Jeanne Darc (Miss DuBois logically objects to Joan of Arc) is made here to be in fact a sister of the Maid. That some woman did, in fact, appear in France with the claim that the alleged burning of Joan at the stake was a trick, and that she had been kept in close solitude for two years or more, and was now again ready to lead to victory—all this is proven by documentary evidence which the present author summarizes in an interesting way in an appendix. In weaving the known facts into a consecutive plot the novelist has shown considerable ingenuity. She is, we think, somewhat hampered by the nature of her material, and as a story the book would be better for compression. (The Merriam Company, New York.)

The Breath of God: A Sketch of Inspiration, by Frank Hallam (T. Whittaker, New York), is an effort to bring about a less scholastic and a more living belief in the inspiration of the Bible. Mr. Hallam reviews the theories of Biblical inspiration, and concludes, though not in the clearest of ways, that whatever was done under the influence of the Almighty was inspired. "Inspiration," he reminds us, is a metaphor. They who impel the world to righteousness are inspired; that is the sum of the matter. The canon, the verbal utterance, cannot limit or constrain the work of God; he is too vast for our little dogmas. Mr. Hallam's book deserves to be read, because it is earnest, impetuous, and vigorous. He is not always clear in his thought, but his intent is sufficiently evident.

If life has a purpose, it will not be correct to say that any novel true to life is devoid of purpose. Every good novel is a tendency novel. A testimony to this is Helen Shipton's story of *The Herons*. It is a story of family difficulties, a divided household, general discomfort, misery, and the ruined life of children. The story is healthy and helpful, a perfectly sane picture of modern life drawn by a practiced hand. The contrast between the two brothers, and between the husband and wife, are well conceived and skillfully managed. The pathetic ending of the tale disappoints those who crave poetic justice. (Macmillan & Co., New York.)

Dean Paget, of Oxford, is a deep and philosophical thinker and a writer of an elegant literary form. His sermons are carefully composed studies. He is a student of life as well as of letters, and his insight is at times surprising. Longmans, Green & Co. have just issued a volume of Paget's *Studies in the Christian Character: Sermons, with an Introductory Essay*. These are chapters to read with care; for, while the author deals with the problems of the day, he has thought out his way in them to such an extent that sciolists would entirely miss his meaning. The book is one for scholars and thinkers. It is the fruit of ripe culture and intellectuality, and of a soul entirely religious.

Guy Boothby has written a wholesome story called *A Bid for Fortune*, and he has written it well. The novel has a fine plot, with the mystery of it carefully concealed to the end. The

story moves along in a rapid way, and the characters develop freely. Perhaps there is a little inconsistency, however, in the description of the character of the hero. He is set forth as altogether too refined for the rough life which he is said to have passed in his boyhood. This little defect does not much injure the story, because it is pre-eminently a novel of incident and not of character. (D. Appleton & Co., New York.)

Literary Notes

—Miss Beatrice Harraden's new story is to be called "Hilda Stafford." The scene is laid in California, where Miss Harraden has found much physical invigoration.

—The Rev. John Watson ("Ian Maclaren") had attained the age of forty-five years before becoming known to the public as an author. In one short year thereafter the sales of "Beside the Bonnie Brier-Bush" exceeded 100,000 copies in England and America.

—Criticising Mr. Tarver's book on Flaubert, M. de Wyzeva says in the Paris "Temps":

Imagine a deaf man consecrating all his leisure to writing the life of Mozart, not from admiration for the music, but for the elevated moral qualities revealed in the private letters of the artist!

—M. Félix Gras, the Provençal romancer, is about to be introduced to American readers. Mrs. Janvier has translated his story, "The Reds of the Midi," and an introduction has been written for the book by Mr. Janvier. We are told that the story is one of peasant life before and during the French Revolution.

—The "Westminster Gazette" prints the following, "with apologies to the shade of Dryden:"

Two Alfreds in one generation born
The Laureateship of England did adorn;
But Nature found the first throes so exhausting
That after Tennyson she bore an Austin.

—By the death of Professor di Leva, Italian literature has suffered a real loss. He was the first Italian writer of distinction to follow the method of historical investigation which has been brought to such perfection in Germany by the late Heinrich von Sybel. The Italian historian's fame will undoubtedly rest upon his well-known history of Charles V.

—To fill the vacancy caused by the death of Frederick de Lesseps, M. Anatole France has been elected to membership in the French Academy. The new academician is the son of a bookseller, and was born in 1844. The young man became a great student of his father's wares, and is now a savant as well as an essayist, novelist, psychologist, philosopher, and poet. He is librarian of the French Senate. His first book was a biography of Alfred de Vigny. This was followed by "Les Poèmes Dorés" and "Les Noces Corinthiennes," and these in turn by his first novel, "Jocaste et le Chat Maigre." Perhaps his most famous novel is "Le Crime de Sylvestre Bonnard," of which a translation by Mr. Lafcadio Hearn has appeared in this country. The later works of M. Anatole France have been "Balthazar," 1889; "Thaïs," 1890; "Jérôme Cogniard," 1891; "La Rôtisserie de la Reine Pédauque," 1892; "L'Étui de Nacre," 1893; "Le Jardin d'Épicure," 1894; "Le Lys Rouge," wherein Paul Verlaine is immortalized as Choulette, 1895. The best books of the new academician for Americans to read are his essays and literary reviews reunited under the title of "La Vie Littéraire."

—Professor Edward Dowden, in the London "Saturday Review," thus sums up Matthew Arnold's criticisms of his contemporaries:

Clough, he admits, in some degree helped to form his mind; from Sainte-Beuve he learnt not a little; but he saw with too much of sad or amused lucidity the defects of his eminent contemporaries to be able to squander on any an unmingled enthusiasm. Tennyson is "not a great and powerful spirit in any line;" with all his "temperament and artistic skill" he is "deficient in intellectual power." Mrs. Browning is "hopelessly confirmed in her aberration from health, nature, beauty, and truth." Thackeray is "not, to my thinking, a great writer." The mind of Charlotte Brontë "contains nothing but hunger, rebellion, and rage." Froude has "very sinister ways of looking at history." Freeman is "an ardent, learned, and honest man, but he is a ferocious pedant." Stubbs "is not ferocious, but not without his dash of pedantry." Mr. Hutton, of the "Spectator," has "the fault of seeing so very far into a milestone." Bishop Wilberforce has a "truly emotional spirit," but "no real power of mind." Ruskin it is impossible to like, and yet, improved by evening dress, plain black and white, "and by his fancy being forbidden to range through the world of colored cravats," he grows slightly attractive. Carlyle "I never much liked. He seemed to me to be 'carrying coals to Newcastle,' as our proverb says; preaching earnestness to a nation which had plenty of it by nature." Henry Taylor is "not very interesting; he talks too slow, and is a little pompous." Victor Hugo is not to be taken "so prodigiously au sérieux" as Renan seems to take him. Swinburne is "a sort of pseudo-Shelley," with a "fatal habit of using a hundred words where one would suffice." Seeley is lacking in lucidity. Disraeli's speeches are "heavy pompous pounding," and Gladstone's are "emotional verbiage." Lord Salisbury is "a dangerous man, chiefly from want of any fine sense and experience of literature and its beneficent functions."

[For list of Books Received see page 257]

Aid for Armenia

The Red Cross knows no race, no sect, no creed; it knows nothing but simply humanity. Wherever there is suffering, there is work for the Red Cross.

CLARA BARTON.

The following appeal, indorsed by Minister Terrell, was issued more than two months ago, by responsible and well-known residents of Constantinople:

"If ever there was a case of human suffering which appealed to human hearts and hands for relief, such a case is presented by the quarter of a million women and children and aged men whose breadwinners and employers have fallen suddenly by violence all over Turkey in Asia, and all whose possessions, to their very clothing, have been stripped from them. Trade is prostrate, villages and even cities are in ruins. As the cold of winter comes on, tens of thousands must die unless help comes speedily."

THE ARMENIAN FUND

Previously acknowledged.....	\$1,390 65
Branchville, N. J.....	3 00
Congregational Church, New Salem, Mass.....	11 00
M. D., Washington, D. C.....	5 00
W. P. B., Glenwood Springs, Colo.....	25 00
Sympathy, Ottawa, Ont.....	8 00
Presbyter.....	50 00
W. W., Alden Bridge, La.....	5 00
Colorado Springs Ministers' Assoc.....	59 00
Anonymous, West Philadelphia, Pa.....	5 00
Friend.....	10 00
R. S. W., New York, N. Y.....	10 00
First Baptist Church, Lynn, Mass.....	10 00
Congregational Church, Clayville, N. Y.....	3 37
K. P., Sandy Hill, N. Y.....	5 00
E. and M., Waterbury, Conn.....	2 00
C. F. P., Simsbury, Conn.....	10 00
P. D., Central Falls, R. I.....	1 00
Miss S. U., Chestnut Hill, Mass.....	50 00
J. E. M., Newark, N. J.....	2 00
E. E. M. G., Newark, N. J.....	5 00
L. B. W., Hartsville, Mass.....	1 00
Mrs. E. C. T., Keene, N. H.....	5 00
Miss J. E. B., Keene, N. H.....	5 00
G. B., New York, N. Y.....	10 00
L. F. C., Jamaica Plain, Mass.....	5 00
S. D. H., Milton, Mass.....	2 00
S. S., Elmhurst, Ill.....	5 00
E. N., Baltimore, Md.....	2 00
Anonymous, Louisville, Ky.....	2 00
E. K., Chicago, Ill.....	25 00
The Octagon Club, Taunton, Mass.....	5 00
L. H., Buffalo, N. Y.....	5 00
M. G. H. and E. M. F. H., Warren, Pa.....	5 00
J. B., Warren, Pa.....	1 00
B. and J.....	10 00
W. R. P., Rutland, Vt.....	10 00
Mary and Fanny, Rutland, Vt.....	50 00
Mrs. M. A. B., Washington, D. C.....	5 00
W. M. R. F., Chicago, Ill.....	10 00
A. S. K., Hopkinton, N. Y.....	5 00
Mrs. E. M. S., Amesbury, Mass.....	5 00
Park.....	1 00
H. C., Sterling, Ill.....	2 00
J. S. B., Chagrin Falls, O.....	10 00
Anonymous.....	2 25
A. F. B., Salem, Mass.....	5 00
Christian Endeavor Society, New England	
Congregational Church, Aurora, Ill.....	10 00
J. P. C., Rutherford, N. J.....	3 00
C. C., Rutherford, N. J.....	3 00
A Friend, Wheeling, W. Va.....	20 00
Brooks Shoemaker.....	5 00
J. H. S., Argyle, N. Y.....	2 00
P. H. K., St. Louis, Mo.....	8 00
J. B. F., Englewood, N. J.....	5 00
M. T. L.....	1 00
S. M. M.....	3 00
D. M. C. and C. T. L.....	6 00
T. D. J., Raleigh, N. C.....	10 00
Mrs. E. G., Searsport, Me.....	3 00
Miss M. G., Searsport, Me.....	2 00
Miss S. B. T., Searsport, Me.....	1 00
Mrs. J. G. P., Searsport, Me.....	3 00
A. J., Titusville, Pa.....	3 00
C. E. P., Troy, Pa.....	10 00
A Friend.....	2 00
J., Toledo, O.....	25 00
E. E. N., Sierra Madre, Cal.....	3 00
J. E. L., South Millbrook, N. Y.....	21 41
Cash.....	10 00
Grace Church, Amherst, Mass.....	8 00
Mrs. J. G. H., St. Augustine, Fla.....	10 00
A. A. B., Chicago, Ill.....	2 00
Mrs. E. S. M., Des Moines, Ia.....	10 00
Cash.....	1 00
A Subscriber, St. James, Mo.....	1 00
Mrs. C. W. S., Spring Hill, Tenn.....	1 00
H. G. R., Peoria, Ill.....	10 00
C. J. C., Greenwich, Conn.....	5 00
B. R. B. and A. H. A., Oakland, Cal.....	2 00
H. W. S.....	10 00
J. Van D.....	1 00
A Friend of the Cause.....	1 00
M., Galway, N. Y.....	5 00
Anonymous.....	2 00
Coates College, Terre Haute, Ind.....	62 00
G. H., London, Ont.....	5 00
M., Norwalk, Conn.....	10 00
M., Norwalk, Conn.....	5 00

A., Norwalk, Conn.....	2 00
G. B. H., Baltimore, Md.....	10 00
A. W., Brookline, Mass.....	25 00
In His Name.....	2 00
M., Titusville, N. J.....	5 00
L., Baltimore, Md.....	2 00
R. B. S., Princeton, N. J.....	1 00
A Friend, Ridgefield, Conn.....	1 00
Mrs. H. B. J., Schraalenburg, N. J.....	1 00
People of the Village of Lima, Ind.....	3 25
L. H., Roxbury, Mass.....	1 00
C. K. H., Kelley's Island, O.....	1 00
Members of the Baltimore Monthly Meet-	
ing of Friends (Orthodox).....	37 00
Sympathizers.....	8 00

Total to February 3..... \$2,223 43

George Bliss



George Bliss

Seldom has a man passed away leaving a reputation for such genuine modesty and solid worth as that of George Bliss, the active head of the banking firm of Morton, Bliss & Co., New York City. Mr. Bliss was in his eightieth year, and to the day of his death his faculties were as alert as ever. A native of Northampton, Mass., he went to New Haven in the early thirties and entered the dry-goods business. Some years later he came to New York City and became connected with the firm of the late S. B. Chittenden and John J. Phelps (the latter the father of the late William Walter Phelps). Mr. Bliss prospered in the dry-goods business, and rose to a partnership in the new firm of Phelps, Bliss & Co. This firm was succeeded by George Bliss & Co., Eldridge, Dunham & Co., and now Dunham, Buckley & Co. Nearly thirty years ago, wishing to control his investments somewhat differently, Mr. Bliss entered the banking business with Governor Morton, who had also left the dry-goods business. Mr. Morton wished the firm styled Bliss, Morton & Co., but this was too much for Mr. Bliss's modesty, and the names were reversed. The house of Morton, Bliss & Co. has had a distinguished career. It was instrumental in furthering the resumption of specie payments after the war, and in enabling the United States Government to refund its debt. From 1873 to 1884 the firm acted as fiscal agents for the Government. Two of its notable transactions were the payment by check of \$15,500,000 on account of the Geneva Award, and the payment of \$5,500,000 on account of the Fishery Award. While Mr. Bliss's quiet disposition kept him from public notice, no man in Wall Street was more sought after when sound advice was needed. He was a director in a number of railway, bank, and other large corporations, but he was also as earnest a worker in philanthropic and religious institutions, such as the Woman's Hospital and the Society for the Relief of the Ruptured and Crippled. He was also Treasurer of the Board of Missions of the Protestant Episcopal Church. Only a few weeks since he said to a friend: "No business of my life ever gave me so much happiness as helping those poor wretches out on Blackwell's Island." Mr. Bliss was accustomed to spend his spare time in administering his great but unostentatious charities—on Blackwell's Island, where, among other benefactions, he had built a \$100,000 church; at Northampton, Mass., where he had also erected a beautiful church, and at other places where his gifts were not so well known. The influence of such a man cannot die. He was in every sense a gentleman. Conservative by instinct, he kept many from foolish ventures in Wall Street, and with rare conscientiousness he gave good service to his clients. Upright in personal life, he never cared to mingle with those whose money gives them the chance for display in society, business, sport, or even in charities; in fact, nothing in Mr. Bliss's life was so characteristic of the

MISS CORSON'S BROWN LOAVES,

by Miss Juliet Corson,
Founder of the New York Cooking School.

These little loaves were first made for the Guards' luncheons at the World's Fair; they offer a means for utilizing the cut bread on hand, besides being a very palatable hot bread, more easy to serve than ordinary brown bread, and much less troublesome to make and cook.

Sift two heaped teaspoonfuls of Cleveland's baking powder and one of salt with half a cupful of flour. Soak enough pieces of white bread in cold water to fill a cup when the water is squeezed from them. Scald one cupful of Indian meal with as much boiling water as it will absorb. Mix together half a cupful each of milk and molasses. Beat all these ingredients together with enough cold water to make a batter which will just run from the mixing bowl into small long oval molds, such as are cast in iron frames of half a dozen; the molds should be heated and well buttered. Bake the little loaves in a moderately heated oven until they cleave from the sides of the molds, turn them out, and serve them hot with good butter.

man as his reluctance to allow his name to be connected with any philanthropy. He gave what was far better—gentle, persistent, personal service, and that service never flagged. When almost an octogenarian, he was as indefatigable as ever in attending personally, not only to every detail of his far-reaching financial interests and those of his firm, but in giving his life's best strength to helping those whom he did help. Many such a one will now say, with just pride, "He was my friend."

Notes and Queries

The letter from a Presbyterian brother a few weeks ago, on the general question of unity among Christians, and incidentally as to how he, a Presbyterian, could unite with me, a Quaker, has recalled the question I have wanted to ask. The Outlook for the last thirty months or so. At that time Thomas Chase, ex-President of Haverford College and Friends' representative among the American Revisers, led our class at Bible school; and we laymen picked up a good deal of information. He related that not long ago a missionary bishop in China had violated the rubric by administering communion with tea for an element. He further stated (to impress on us how one passage of Scripture should be taken with another, and how references were made) that when

Scrofula

Manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples, and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated from the blood by Hood's Sarsaparilla. Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly, and permanently cured by

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

the Revisers in this country were working on their references, all, or nearly all, of the references he sent in on the subject of the ordinances were accepted by the Americans, but thrown out by the English Revisers. Can you give more precise information of the incident said to have occurred in China (or possibly somewhere else), with a bishop as the celebrant of the eucharist?
W. J. L.

We join in our correspondent's request for further authentication of the incident referred to.

1. Is there any institution where a man who was not privileged with a full college and seminary course can pass examinations at home in philosophy and theology and obtain degrees? 2. How would you answer a candid doubter who came to you with the vexed question, "Can you tell me how the birth of Christ differed from my own?" If it was as the New Testament claims, then I cannot believe it, and Christ was not a brother man because he did not inherit my animal nature and its belongings, etc.
C. H. T.

1. Write to Allegheny College, Meadville, Pa., for a more definite answer than we are prepared to give. 2. We should tell him that, according to Professor Stevens's work on "The Pauline Theology," St. Paul himself does not seem to have known it, and that it makes no difference, to one who regards the Divine Sonship of Christ as essentially ethical and spiritual, whether his existence in flesh began with a physiological miracle or not. As to your last remark, it is as certain as anything can be that the Holy Child inherited from his mother what she inherited from the race.

How old, in your judgment, ought a child to be before he is told the story of the Crucifixion? And in what manner should you present to him the doctrine of the Atonement? In what manner do you present it to adults? Please name some book that sets forth this doctrine in a manner approved by you.
G.

It depends on the child. With some, not till six or seven at least. We should not present it at all as a "doctrine," or the doctrine, usually so called. We should illustrate to a child the death of Christ by the deaths that many suffer in the way of self-sacrifice for the good of others, deferring other aspects of it till maturer age. For the remaining points of the question see "The Divine Satisfaction" (T. Whittaker, New York; 40 cents).

I have \$30 to invest in theological books—need a set of Schaff-Herzog, a good dictionary, etc. What books would you suggest?
A. A. R.

After you have got your Schaff-Herzog, you will have \$15 left. For \$14.95 T. Whittaker, Bible House, New York, will send you the following standard works: Caird's "Evolution of Religion," Bruce's "Training of the Twelve," Bruce's "Apologetics," Stevens's "Pauline Theology," Stevens's "Johannine Theology," Smith's "Old Testament in the Jewish Church," Smith's "Prophets of Israel." This leaves your dictionary out. The reprint of Webster's "Unabridged," old edition, but very serviceable, can be bought at various places for a little less than one dollar.

Will you kindly suggest some simple and interesting book (German preferred) which would be useful to a Sunday-school teacher, young and inexperienced, in teaching her pupils, aged from ten to twelve years, the Life of Christ?
S. S.

A German pastor recommends "Drei Tage aus dem Leben Jesu" (American Tract Society). Mr. Bird's book, "Jesus the Carpenter of Nazareth," is also to be recommended (Longmans, Green & Co., New York).

Please indicate the standard authorities on the Jews—past, present, future; Judaism in modern law and life, theology and statesmanship, literature and trade, etc.
C. R. S.

Milman's "History of the Jews," Graetz's "History of the Jews," Beaulieu's "Israel Among the Nations" (Putnam, New York), "Judaism at the World's Parliament of Religions" (R. Clarke & Co., Cincinnati), Toy's "Judaism and Christianity."

The 19th verse of the 3d chapter of 1st Peter says that Christ "went and preached to the spirits in prison," which spirits (20th verse) "were sometime disobedient." Please give your views of the above passage.
G. R.

It seems to us that the natural sense of the words is, that after his death Christ preached his Gospel to certain departed spirits, who were under restraint because of their disobedient life in the time of Noah.

In the editorial of The Outlook for January 4, 1896, the sentence occurs: "English public morals are probably, on the whole, the best in the world." May I be permitted to ask an explanation of this remark?
R. S. C.

The language seems to us perfectly unambiguous. The ethical standards are higher in England than in any other country in the world, and are better lived up to. Is that any plainer?

Will you please inform me as to the origin of the phrase "institutional church"? By whom was it first used, and to what local church first applied?
W. C. M.

Dr. C. A. Dickinson, of the Berkeley Temple,

You May Defy the Danger.

THERE should be the fullest exposure of the grave danger now menacing the public in the numerous alum baking powders on the market.

That alum in food is unwholesome is a fact as well established as that arsenic is a poison. Eminent scientists, by experiments upon both human beings and animals, have demonstrated it. Physicians everywhere aver it. Health Boards and legislatures have passed laws restraining the sale of alum powders, and making the use of alum in food a misdemeanor. Nevertheless alum baking powders represented as pure cream of tartar powders are for sale in almost every grocery.

Avoid every new baking powder until you have had it analyzed and proved it free from alum. Baking powders sold, either wholesale or retail, at a lower price than the Royal, are almost invariably made from alum, and should be avoided under all circumstances.

Safety lies in the use of the ROYAL BAKING POWDER. It is not only free from alum and ammonia, but its combination of chemically pure cream of tartar and bi-carbonate of soda is actually an anti-dyspeptic, promoting digestion and adding to the wholesomeness of the food.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

Boston, well known as an institutional church, informs us that the phrase was first applied to that church by Professor W. J. Tucker, now President of Dartmouth College, about seven years ago.

A correspondent calls attention to the fact that a recent note in regard to obtaining book copyright was in error in saying that after publication two copies of the book must be sent. The law requires the copies to be sent by or before the date of publication. If sent afterward, copyright would be made void. Any person can obtain from the Librarian of Congress a memorandum of directions for copyrighting.

In reply to the query of "M. P. R." I can state that the students of the University of the South presented with appropriate music, costumes, and scenery the following Greek dramas: 1893, the "Frogs" of Aristophanes; 1894, the "Alceste" of Euripides; 1895, the "Antigone" of Aeschylus. Further information copies of programmes, and the like can probably be obtained by application to B. Lawson Wiggins, Vice-Chancellor, Sewanee, Tenn.

B. W. W.

Books Received

D. APPLETON & CO., NEW YORK
Sully, James. Studies of Childhood. \$2.50.
Kinslev, William W. Old Faiths and New Facts. \$1.50.
Falkner, J. Meade. The Lost Stradivarius. \$1.
Chambers, George F. The Story of the Solar System. 40 cts.

C. W. BARDEEN, SYRACUSE
Rinner, Paul. Old Stories Retold. 25 cts.
Godard, Harlow. An Outline Study of United States History. 50 cts.
Young, W. T. The Art of Putting Questions. 15 cts.
Lees, Professor. The Claims of Greek. 25 cts.
S. C. GRIGGS & CO., CHICAGO
Sears, Lorenzo. The History of Oratory.
J. B. LIPPINCOTT CO., PHILADELPHIA
Conney, Mrs. A Ruthless Avenger. 50 cts.
MACMILLAN & CO., NEW YORK
Chamberlain, Alexander Francis. The Child and Childhood in Folk-Thought. \$3.
Dante, The Inferno. Edited by George Musgrave. \$1.50.
Rossetti, Christina. New Poems. Edited by William Michael Rossetti. \$1.75.
German Songs of To-Day. Edited by Alexander Tille. \$1.
Fortescue, Hon. J. W. Dundonald. 60 cts.
Dickens, Charles. A Tale of Two Cities, and The Mystery of Edwin Drood. \$1.
Godley, A. D. Socrates. \$1.75.
Johnson, Captain T. G. François-Séverin Marceau. 1769-1796. \$2.
MAYNARD, MERRILL & CO., NEW YORK
Prescott, William H. The Conquest of Mexico. Ohnet, Georges. Le Chant du Cygne.
Schrammen, Prof. Johannes. Legends of German Heroes. 40 cts.

G. P. PUTNAM'S SONS, NEW YORK
Peddie, William. A Manual of Physics.
CHARLES SCRIBNER'S SONS, NEW YORK
Stevenson, Robert Louis. The Suicide Club. 75 cts.
Field, Eugene. The Love Affairs of a Bibliomaniac. \$1.25.
THOMAS WHITTAKER, NEW YORK
Baring-Gould, S. Curiosities of Olden Times. \$1.50.

The Spectator

That strange and moving tale, "Dr. Jekyll and Mr. Hyde," still has power to excite discussion, as the Spectator found the other afternoon. A dozen gentlemen representing various professions were in a club smoking-room, and Stevenson's story was talked over with an interest usually excited only by the freshest sensation of the day. It was granted by all who participated in the discussion that it was a common thing for a man to have a two-sided character, but there was much difference of opinion as to whether any two sides of one character could possibly be so great as in the man created by Stevenson. Some—these were cynical chaps and bitter—asserted that very many men with most excellent reputations for virtue were at heart and in secret practices as wicked as possible. These disputants were aiming at the men we call hypocrites, fraudulent personalities who are particularly objectionable to those who like to be considered "men of the world." In their effort to get a blow at the hypocrites these "men of the world" lost sight of the fact that, as Stevenson portrayed him, Dr. Jekyll was not a hypocrite; he was a distinctly different individuality from Mr. Hyde, with whom he had nothing in common except that both personages inhabited the same body. Had Dr. Jekyll merely been a hypocrite, the story would have been not even of passing interest; but, being a curious study of a possibility of life, it has, after its sensational novelty has worn off, still a strange power to excite thought and reflection.

The Spectator did not participate in the conversation at the club, but he recalled several instances within his knowledge of men in whose characters were contradictions almost as great as in Stevenson's creation. The Spectator knew a man of liberal fortune who was the personification of generosity in one aspect of his life. He not only tried to help the poor and the needy who came under his observation, but he sought out those who were suffering and hiding their wants from the world. In his benefactions he was not careless, but endeavored always to permanently help those in whom he took an interest, so that they might be self-supporting and themselves provide against the discomforts of a recurring rainy day. He was not carelessly charitable, but careful in what he did; the Spectator knows that this Dr. Jekyll did much good by his kind acts. Now turn the shield. This same person, though he had abundant means, would not pay an ordinary business debt if he could possibly get out of it; if he could not get out of it he would delay till judgment had been secured and the sheriff was ready to make a levy. It made no difference, it seemed, what his dilatoriness in meeting his engagements might mean to his creditor—ruin, bankruptcy, or whatever—so long as it was an honest commercial debt he would not pay it if he could help it.

The Spectator also knew of another man who was a member of several clubs where he played cards and indulged in gambling generally. In this relation of his life this man was most scrupulously nice, and would pay his debts promptly whatever the sacrifice. He was so famous for his scrupulous honor in his purely personal affairs that he was frequently called upon to decide disputes between friends, and in his own circle his dictum, so far as personal honor was concerned, was law. In business this man was so unconscionable a rogue that men who knew what he did marveled that he kept out of State prison. He cheated every one he had business with, including the United States Government. During the war he took a contract to supply several thousand mules to the army. He bought one lot of several hundred, and, by bribing the quartermaster, he turned these in late in the afternoon, stampeded them at night, and turned in the same animals the next day. This operation he repeated over and over again until his contract was filled. The quartermaster was court-martialed and imprisoned, but "Mr. Hyde" escaped—escaped by the hair of his teeth, to indulge in further rascalities to the end of his

life. But in his home and in his clubs he was always a model of nice propriety—respected, honored, loved.

There was still another acquaintance of the Spectator. Three-fourths of the time this man was as well-groomed and as well-behaved a person as could be found anywhere. He was delicate in his thoughts and nice in his speech. During this part of his life his pet aversion was drunkenness. He really despised a drunken man, and he has even been known to strike from the list of his acquaintances men who had been unseemly when intoxicated. He was always willing to contribute to any movement of which his judgment approved and which had for its object the reclamation of drunkards or the lessening of the drink habit. But this man was every now and then a most gross offender against the rules of temperance. He did not go on sprees of weeks' duration and then sober up, but he got blind drunk at least once a week. And when he was drunk he was a most pitiable object—tearful at times, truculent at others—and most objectionable. He was asked to resign from one of his clubs on account of his habits; when the majority of his friends heard of it, they were amazed and incredulous—they had never seen "Mr. Hyde," they knew only "Dr. Jekyll."

And here is one more instance among the Spectator's acquaintances. This acquaintance is a lawyer of acknowledged ability. He is a hard worker and of most engaging address, besides being a very personable, a very handsome man. This lawyer despises sharp practice and all low tricks; he admires what is truthful and frank. He sincerely thinks that character is more to be desired than wealth. He takes a great interest in public affairs, and with marked ability always advocates the side which makes for righteousness. In social matters he is in favor of and practices that which is gentlemanlike, taking that side and that view instinctively. The Spectator has never met this "Dr. Jekyll" without being persuaded that from him, in a case of moral perplexity, he could be sure of getting the best possible counsel. But this lawyer, in his practice in the courts, has abandoned every principle that he holds dear. Knowing exactly what is the right, and, as the Spectator believes, loving the right with entire sincerity, this "Mr. Hyde" never fails in real action to do the wrong thing. He seems to be impelled by some kind of horrible fate to do always what is wrong. In consequence, notwithstanding his abilities, he is an unsuccessful lawyer, and a man with a black smirch over his reputation.

None of these men was a hypocrite; if any had been, the point of each of the anecdotes would have been lost, and none of these characters would have resembled "Dr. Jekyll and Mr. Hyde." The Spectator does not mean to attempt to extract from what he has related any moral; there is, indeed, no need for a sermon in the face of such curious and perplexing contradictions of character. In regard to them it is impossible to generalize and unprofitable to speculate. There must be forces—mental or moral—within men which are so quiet, when inactive, that they are all unsuspected, but which, when aroused, carry everything before them so irresistibly and powerfully and quickly that, having passed, even on the scene of their ravages they are forgotten immediately. But think of the misery of him who, with a love of virtue in his heart, is himself unclean, with a hatred of drunkenness is himself a sot, with a love of honor is himself a rogue, with a horror of sharp practice is himself a low trickster! There may be many such. The Spectator, in his limited acquaintance, can count four. It may be that he knows all of such unfortunates that there are in the world, but he is afraid not, very much afraid not. The Spectator is sure, however, of one thing—that these "Messrs. Hyde" do not really enjoy themselves, and also that they profit less in a material way than they would if the good feelings never came at all, and very much less than they would if they were good all the time.

Good Deeds

It is announced that Mr. W. A. Slater, of Norwich, Conn., has given \$10,000 towards the construction of a new school building in his city, and has offered, if a normal department is established, to endow it with \$175,000.

By the will of Mrs. Anna R. Aspinwall her entire estate, estimated to be worth \$3,000,000, is given to the Hospital of the Protestant Episcopal Church of Philadelphia. The will stipulates that there shall be no denominational discrimination in the use of the money, but asks that a preference be given to children who have lost both parents.

Mr. Cornelius Vanderbilt and his wife have transferred as a gift some property on the north side of Forty-second Street, New York City, to the Church of St. Bartholomew. This property was purchased six months ago by Mr. Vanderbilt, and the price paid was \$60,000. As specified by a clause in the instrument of transference, the property will be used in accordance with the wish of Mr. Vanderbilt that the grantees will conduct an institution for religious, missionary, charitable, benevolent, and educational work. This means that St. Bartholomew's House is to be doubled in size, and its work proportionately increased.

The wish of the late Peter Cooper that a Labor Exchange might be opened in the Cooper Union has now been realized. Last autumn, as a result of an alliance between Cooper Union, the New York Employment Society, and the Society for Improving the Condition of the Poor, a Labor Bureau was opened. Its officers are:

Messrs. Edward Cooper, President; Abram S. Hewitt, Secretary; John E. Parsons, Association Officers—R. Fulton Cutting, President; Vice-Presidents: Wm. R. Huntington, Henry E. Crampton, James S. Scrymser, William G. Hamilton, Constant A. Andrews, Labor Bureau Committee—John B. Devins, Chairman; Percy R. Pyne, Jr., J. F. O'Rourke, Edward R. Hewitt, J. Seely Ward, Jr., W. H. P. Faunce.

The Superintendent is Mr. J. W. Kilgaard, who has obtained such deserved recognition by his successful management of the "Vacant Lot Farms." This Labor Bureau is by no means a charity, but is a business enterprise. Only applicants with first-class references, which have been conscientiously investigated, will be recommended to employers. There will be no fee for employer or employees. The Bureau will accomplish good deeds for the general public in saving men from being the recipients of charity through forced idleness, and will relieve the community of the necessity of giving charity.

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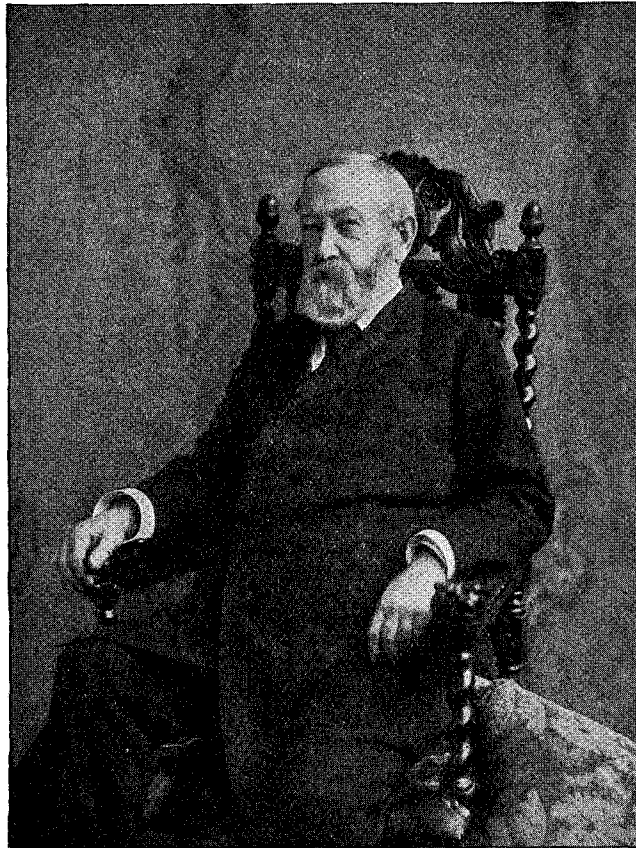
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These notes have been arranged for the daily use of busy people, and are intended to furnish suggestive thoughts which may be followed out at pleasure. It is not claimed that they are exhaustive, and critical exposition has not been attempted. The notes are so printed that they may be conveniently cut out and placed in a Bible for daily use.

SOME WOMEN OF THE BIBLE—VII.

Sunday, February 9. Acts xvi., 9-14. Note Paul's progress, preaching at (1) Damascus. (2) Jerusalem, (3) through the coasts of Judea, (4) Syria, Cilicia, and countries of Lesser Asia to Gentiles; now, by special command, goes among the Greek nations. Phil. v., 12. Both Epistles to Corinthians written from here. "Man" in ver. 9. m. c.: Acts x., 30, l. c., and Acts i., 10, l. c. "On the Sabbath," Rev. i., 10; Is. lviii., 13, 14. "Where prayer was by law allowed" Jews and their proselytes went to assemble here; they connected the idea of purity with running water, ver. 14. Thyatira, Rev. ii., 18, perhaps traced its origin to Acts xvi., 14. Lydia, here to sell dyed cloths, for which her city was famous, sought the prayer-meeting. Did not excuse herself because in a strange city, weary, hurried. Hos. vi., 3; Obad. vi.; Ps. cxix., 94.

Monday, February 10. Acts xvi., 14, 15. A grand episode in this brief compass. Who can estimate its consequences. Prov. viii., 35; John i., 41-43. "Opened," ver. 14, strictly refers to the opening of the eyes, Eph. i., 18, naturally closed. The Lord opened her heart, but Lydia "attended." Only one saying of Lydia recorded, ver. 15. Proved her faith by her works. Rom. xii., 13, l. c.; 1 Pet. iv., 9. Christian hospitality often a difficult test. Lydia, in a strange city, in charge of a household, ver. 15, and a busy woman, "a seller," yet she "constrained" the missionaries.

Tuesday, February 11. Acts ix., 36-43. Joppa, forty miles from Jerusalem, and the nearest maritime port to it. Building material for Solomon's temple brought from here. Jonah went from here to Tarsish. Dorcas probably a wealthy widow, a Hellenist, Syriac-Tabitha. Well known then as now, 1 Tim. ii., 10. Her death genuinely mourned, ver. 39. "No apostle had yet raised the dead." Peter imitated Christ in ver. 40, f. c. Matt. ix., 25. The miracle greatly blessed, ver. 42, l. c. Peter tarried, not with Dorcas, by whom he would be welcomed, but with a tanner by the sea. Why?

Wednesday, February 12. Acts xviii., 1, 2, 3, 18. Priscilla never mentioned alone. "True yokefellow." Jews sent away from Rome by Claudius; tentmakers by occupation, ver. 3. They went into Syria with Paul, ver. 18. Later mention of them is interesting and suggestive, Rom. xvi., 3, 4, 5, and they held a high place among Christian workers. They wrought with their hands, but chiefly for Christ. John iv., 36; Rev. xiv., 13.

Thursday, February 13. Luke ii., 36-38. Another godly woman, a prophetess and an evangelist, ver. 38, l. c. Doubtless the troubled state of the Jews under Roman rule was one cause of her incessant devotion, ver. 37, l. c., at all hours when the temple was open to worshippers. A woman of eighty-four years is not always so actively interested in the affairs of the Church and nation. Ver. 38, l. c., the settled habit of Anna is a good model for imitation.

Friday, February 14. 2 Timothy i., 1-5. Timothy was a native of Lystra. His father a Greek, but his mother and grandmother Jewish women of conspicuous piety. The unfeigned faith, ver. 5, referred to in 1 Tim. i., 5. The grandmother probably died before the birth of Timothy, but her teachings to the daughter Eunice were blessed to the grandson Timothy, and Paul so traces them. He is filled with joy in remembering the blessed influence of these two Christian women.

Saturday, February 15. Some friends of Paul, Rom. xvi., 1, 6, 12, 13, 15. Paul's epistles more than any other abound in salutations. No other apostle is so mindful of his friends; perhaps no other so blessed (Prov. xviii., 24). Especially does Paul recognize the labor of women in the church. Ver. 1, Phebe, "the deaconess" of Cenchrea; her office to visit the sick and minister to the temporal and spiritual needs of women. "Our sister," also ver. 2, l. c. Paul is always grateful. Ver. 12, f. c., probably two sisters; Persis, l. c., especially diligent. Ver. 13, the mother of Rufus, perhaps Mark xv., 21, had doubtless been kind to Paul. In ver. 15, Julia and the sister of Nereus are remembered, Ps. xx., 3; Ps. cxii., 6.

—In the Senate there are eight foreign-born members. Four of these, namely, Messrs. Wetmore, Mantle, Jones, and Pasco, were born in England; Messrs. Gallagher and McMillan were born in Canada; Mr. Sewell was born in Ireland, and Mr. Nelson was born in Norway.

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FEBRUARY

Principles of Taxation. II. By DAVID A. WELLS LL.D., D.C.L.

Describes the systems of China and Japan, and shows that taxation has received scant attention in history or literature.

Lord Salisbury on Evolution. By HERBERT SPENCER.

Shows how a prime minister may stumble when he strays into unfamiliar fields.

The Study of Inheritance. I. By Prof. W. K. BROOKS, LL.D.

An examination of the views of Francis Galton as set forth in his well-known books.

Biographical Sketch of Andrew Dickson White, first President of Cornell, ex-Minister to Germany and to Russia, and now a member of the Venezuelan Boundary Commission (with Portrait).

OTHER ARTICLES ON

THE SMITHSONIAN INSTITUTION, II.—ACTIVITIES OF THE INSTITUTION (illustrated); THE EFFECT OF PROLONGED DROUGHT UPON ANIMAL LIFE; GATHERING NAVAL STORES (illustrated); IMITATION AMONG ATOMS AND ORGANISMS; NATURAL FEATURES OF VENEZUELA (illustrated); SUGGESTIBILITY, AUTOMATISM, AND KINDRED PHENOMENA, III.; THE STAMPING OUT OF CRIME; THE YOUNG DRAUGHTSMAN (illustrated); PROFESSIONAL INSTITUTIONS, X.; SCULPTOR; EXPIRED AIR AND PROBLEMS OF VENTILATION.

EDITOR'S TABLE; SCIENTIFIC LITERATURE; FRAGMENTS OF SCIENCE.

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relieves 99 out of every 100 people who try it, and cures 99 out of every 100 who use it conscientiously and according to directions. Here are the endorsements of living men and women whom you must believe—you can't help yourself.

Bronchitis.

Hon. FRANCIS H. WILSON, Member of Congress from Brooklyn, writes:
Temple Court, New York City,
November 26, 1894.

My Dear Mr. Wyckoff: On your suggestion, I procured from your friend, Mr. Booth, one of his Pocket Inhalers. It has worked like a charm. The Bronchitis has entirely disappeared, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. There is certainly a great field for a remedy having such merit.

Cordially yours, F. H. WILSON.

[The above is to the late W. O. Wyckoff, Esq., President Remington Typewriter Co.]

Colds.

Boston, Mass., July 30, 1895.

In my family of three we have used the Hyomei, and have been perfectly satisfied with the result. None of us have had a cold since we have had it. I believe it is a great preventive as well as a cure.

Rev. STANLEY SEARING,
10 Carter Street.

Loss of Voice.

Brooklyn, N. Y., February 1, 1895.

Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the "Pass-It-On-Society."

Sincerely yours,
Rev. J. M. FARRAR, D.D.

Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

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Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

Asthma.

Deer Park Parsonage,
Baltimore, Md., Oct. 7, 1895.

The Pocket Inhaler came Friday morning. Mrs. Honey had been suffering severely for three weeks daily with Asthma. As soon as the Inhaler came, she began using it, and after a few inhalations, the Asthma ceased, and now, Tuesday, it has not returned. She has had this trouble since she was seven years old, and is now forty. We have spent hundreds of dollars in search of relief, purchasing everything we saw advertised.

Rev. GEORGE H. HONEY.

Catarrhal Deafness.

Syracuse, N. Y., March 6, 1895.

Having been personally relieved from Catarrh through the use of an Inhaler charged with Hyomei, I take pleasure in recommending it most highly. Mr. H. H. Warner, of Rochester, of Warner's Safe Cure fame, according to his own statement, made in the presence of a friend of mine, Dr. Frank E. Howe, Barrett House, Broadway, New York, has been cured of Catarrh and Catarrhal Deafness of several years' standing through the use of Hyomei.

E. G. WYCKOFF, No. 209 Genesee Street.

Chronic Cough.

Manchester, Mass., March 26, 1895.

Inclosed find \$1.00 for Pocket Inhaler outfit. The one I bought of you for my mother did her a world of good. She writes me that her cough is completely cured. Success to you.

ABBIE J. GANNETT.

Catarrh.

Boston, Mass., April 20, 1894.

(Care Jordan, Marsh & Co.)

I had Catarrh for twenty years, and the last ten years (passed in this great establishment) I suffered fearfully. It extended to my throat; the base of my tongue was badly affected. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely—and now, after four months and no return of the disease, I can say, *permanently*—cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to indorse this statement.

ELVIRA E. B. GIBSON.

Indorsed, EBEN D. JORDAN.

Consumption.

Buffalo, N. Y., August 21, 1895.

In thirty years' experience in the practice of medicine, I have never given my name in support of a proprietary remedy; for I have never seen one that performed all and more than was claimed for it, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding), for I believe it a duty I owe to humanity. Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption, in an advanced stage, which by the use of the Exhaler one hour a day, and the Pocket Inhaler ten minutes every hour, with no other medicine, in four weeks, was transformed into an assured recovery; I believe in it for itself for what it has done, and I gladly add my name to the "Pass-It-On-Society."

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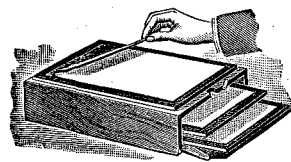
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The Business World

The State of Trade Last week slightly higher quotations were recorded for wheat, corn, oats, and coal. Flour, lumber, wool, leather, and petroleum are unchanged. Iron, steel, cotton, cotton goods, and sugar are lower.

Disappointing Bank Clearings An indication of the continued shrinkage in the volume of business for some weeks is found in the bank clearings. The totals for last week, according to "Bradstreet's," were \$891,000,000—being the smallest since the last week of November, 9 per cent. less than last week, 5.5 per cent. smaller than one year ago, although 16 per cent. larger than in the last week of January, 1894. When comparisons are made with corresponding aggregates in 1893 and 1892 (when the volume of business was exceptionally large), the falling off is respectively 36 and 32 per cent. As compared with the clearings in the like week of 1891, this week's total is 10 per cent. smaller.

The Government Bond Issue and the Market Last week there was a continual increase of bullish sentiment, chiefly based on the belief that the Government bond issue would be over-subscribed and its success assured. Activity in the stock market was also promoted by the agreement on coal percentages, by the advance in wheat, and by the later decline in foreign exchange rates below the point at which gold can be shipped to Europe. The only withdrawal of specie last week from the United States Treasury was \$500,000 for export to South America. Gold imports amounted to \$2,000,000. Quotations for railway stocks are from one to six points higher than a week ago. As to the outlook for the new issue, the New York "Evening Post" says that if the number of applications received at the Sub-Treasury here for circulars and blanks in relation to the new Government loan, and the number of bids received at Washington for the bonds, are any criterion, then the new bond issue will be a great success. Experience shows, however, declares the "Post," that the advance bids, as a rule, are not for any large amounts, and the number of applications for the circulars and blanks are no indication of the actual number of bona-fide bids that will be received. As a matter of fact, more applications have been received at the New York City Sub-Treasury for the bond circulars than on any previous similar occasion.

The New York, New Haven, and Hartford System The many people who are dependent on railway communication between New Haven and New York have not been at all delayed by the extensive improvements which during the past two years have been in progress, and which are now nearing completion. The road-bed has been entirely relaid and increased from two to four tracks. Grade-crossings have been abolished, at an immense outlay for cuts, bridges, and abutments. These improvements (which are now being carried out also on the New England road, of which the New York, New Haven, and Hartford has recently obtained control) will facilitate the passage of quick through trains, and also give far greater opportunities for satisfactory local service. The New Haven system has operated two lines from New York to Boston. The purchase of the New England line gives it a third, and the improvements on the latter road have been so rapidly pushed forward that a new train now runs over the line in five hours from New York to Boston, the only stop being at Middletown. However, as the New Haven Company already had a five-hour train over the Shore line—the longer route—it is anticipated that the time over the New England will be ultimately reduced to four hours and a half. It is interesting to compare the distance and time taken by the fastest trains on the three lines. By the New England it is 213 miles from New York to Boston, and the average for the new train will be 42.6 miles an hour. By the Shore Line the distance is 232 miles and the time is 46.4 miles an hour. The distance by Springfield is 234 miles, and the greatest speed only 39.1 miles an hour. It will be

thus seen that none of these trains attain the speed of the Empire State Express over the New York Central—53.3 miles between New York and Buffalo—nor of the Pennsylvania trains between Jersey City and Philadelphia, 47.9 miles an hour. The position of the New York, New Haven, and Hartford Company in respect to the deservedly increasing growth of trolley roads is of greater interest than the above. For instance, as we recently chronicled, the New Haven Company has bought the trolley roads of Stamford, and will operate them in connection with its New Canaan branch road. One electric power plant will be used for both systems. Of course it may be said that such a purchase interrupts the possible continuity of successful competing trolley lines between New York and New Haven. The railway company, however, does not anticipate very much competition as regards through traffic. It is only in local traffic that the trolleys become serious competitors. It has been reported that the trolley road between Wallingford and Meriden, Conn., has been purchased by the New Haven Company, whose lines have been paralleled by the trolley. This, like all the roads between New Haven and Springfield, has been a competitor. There is only a slight gap in a 34 mile trolley which parallels the line of the New England Company. It is in the keeping of these gaps unfilled and also in the advantages of operating short branches by electric power that the steam railway has any hope of checking competition. As it exists to-day, the New York, New Haven, and Hartford system has practically a monopoly of transportation throughout the southern half of New England. The revenues at all times have been satisfactory, but it may be noted that there has been a recent increase of 9 per cent. in the gross revenue of the property, mainly due to the improvement in the general business situation. Its single-track mileage has now been raised to over 3,600 miles. On a basis of mileage not single track, five corporations operate New England railways, about as follows: Boston and Maine, 2,750 miles; New York, New Haven, and Hartford, nearly 2,000 miles; Vermont Central, 750 miles; Fitchburg, 450 miles; and Boston and Albany, nearly 400 miles.

Chinese Railways An Imperial edict published some days ago in Pekin commands the building of a double line of railway from the capital to Tientsin, the rails to weigh 85 pounds per yard. The estimated cost of the road is 3,000,000 taels (about \$2,250,000). Promoters and organizers of railways, turning their eyes Chinawards, may be interested in reviewing the fate of railway schemes in that country during the past twenty years, even though no such fate is expected to occur now that Japan has opened China to the world's trade. The first railway was laid in 1876 by a foreign firm, from Shanghai to Wusung, where the bar on the Shanghai River interrupts the traffic. It was an immediate success in every way, and after running a year and a half was purchased by the Chinese authorities. To the consternation of the foreigners the road was immediately torn up and the materials shipped to the Island of Formosa. The next railway to be built was constructed in Formosa itself; it prospered for a time, but its working has become a farce. Some years since the favor of the Imperial family was gained for the building of a line from Pekin to Hankau, and also for one from Pekin to Tientsin; a third would bring Canton into closer relations with Hong Kong. But all these schemes failed of success. The only railway in China to-day is the one built under the direction of Li Hung Chang from Tientsin to the coal-mines of Kaiping, 80 miles in length. It is now completed as far as Shan-haikuan, a total distance of 180 miles. The plan has been to extend it in two branches, one of which would run through Kinchau to Port Arthur, and a second north to Mukden, and ultimately to Kirin. Of course the war stopped progress with these plans. The fact is, before the war broke out the birthday of the Empress dowager occurred, and the railway subsidy of 2,000,000 taels was diverted to celebrate that occasion!

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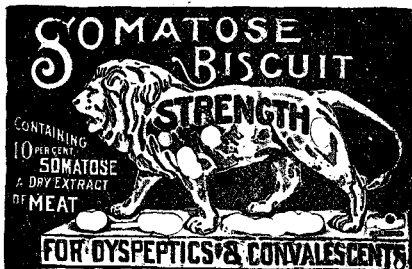
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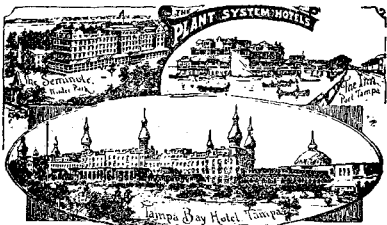
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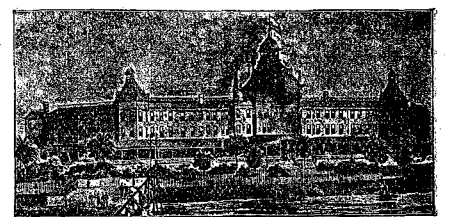
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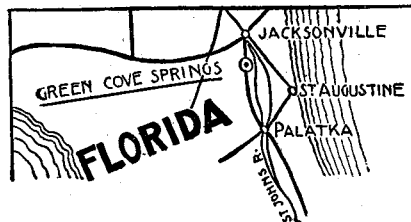
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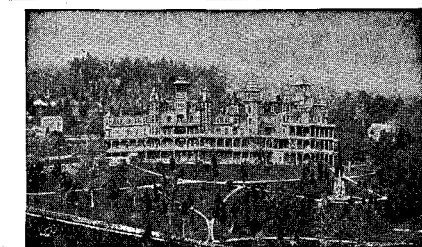
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The Outlook

A Family Paper

New Series of The Christian Union

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THE OUTLOOK,
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January Necrology

- January 1.—Alfred Ely Beach. Born 1826. For nearly fifty years active in the editorship of the "Scientific American."
- January 2.—Hubert Frère-Orban. Born 1812. An eminent Belgian statesman. Minister of Finance or head of the Cabinet for almost half a century.
- January 3.—The Rev. Dr. Nathaniel G. Clark, Born 1824. For thirty years identified with the executive management of the American Board of Commissioners for Foreign Missions. See page 50.
- January 4.—Bishop Joseph Hubart Reinkens. Born 1821. One of the leaders of the Old Catholic movement in Germany.
- January 6.—Colonel Thomas Wallace Knox. Born 1835. A successful author of books for boys. See page 105.
- January 7.—Sir Julian Goldsmid. Born 1838. A well-known Hebrew statesman and philanthropist. See page 227.
- January 7.—General Mortimer Dormer Leggett. Born 1821. A gallant officer in the Civil War. See page 117.
- January 8.—Paul Verlaine. Born 1844. The leader of the French *décadent* school of poets. See page 86.
- January 11.—General Francis Channing Barlow. Born 1834. A brave soldier of the Civil War and a prominent lawyer of New York City.
- January 14.—Martin Brimmer. Born 1830. One of the leading citizens of Boston.
- January 18.—Charles Thomas Floquet. Born 1828. Formerly Premier, Minister of the Interior, and President of the Chamber of Deputies of France.
- January 19.—Bernhard Gillam. Born 1856. The cartoonist of "Judge."
- January 19.—Atticus Haygood. Bishop of the Methodist Church South. See page 214.
- January 20.—The Rev. Dr. Thomas Armistage. Born 1819. Long the most noted Baptist preacher of New York City. See page 214.
- January 20.—Cardinal Guillaume René Meignan. Born 1825. Archbishop of Tours, France, and the first French prelate to accept with enthusiasm the reconciliation of the Vatican with the Republic.
- January 20.—Prince Henry Maurice of Battenberg. Born 1858. A brother of the late Prince of Bulgaria. Married, 1885, to Princess Beatrice, youngest daughter of Queen Victoria. See page 198.
- January 21.—General Thomas Ewing. Born 1829. The most striking figure of the "greenback" agitation. See page 195.
- January 23.—Charles Edward Tracy. Born 1848. A well-known lawyer of New York City.
- January 23.—Alfred André. Born 1825. Regent of the Bank of France, a leader in

- the French Protestant Church and in the philanthropic agencies of France. President of the French Y. M. C. A.
- January 25.—Alexander Macmillan. Born 1815. Head of the great publishing house which bears his name. See page 197.
- January 25.—Lord Leighton. Born 1830. President of the British Royal Academy, and a painter of distinguished merit. See page 196.
- January 26.—Betsy Holton Moody. Born 1805. Mother of the Rev. D. L. Moody.
- January 27.—General Theodore Runyon. Born 1822. Ambassador to Germany. A soldier and jurist of note. Ex-Chancellor of New Jersey.
- January 28.—Sir Joseph Barnby. Born 1838. Principal of the London Guildhall School of Music and an admirable composer of Church music. See page 237.
- January 29.—Hugh C. E. Childers. Born 1827. Had filled prominent positions in six British Cabinets.
- January 30.—The Rev. Dr. William Henry Furness. Born 1802. One of the best-known Unitarian clergymen. See page 252; also page 15, Vol. L.I.

About People

—With the death of the last Robert Burns (the poet's great-grandson) the direct male line of the great Robert Burns is brought to an end. For many years this great-grandson had been employed as assistant gardener at the Princes Street Gardens in Edinburgh.

—It may not be recalled that before Sir Robert Peel reformed the corn laws in England, the eminent Belgian statesman, Hubert Frère-Orban, who has just died, began the reform of the corn laws in Belgium. For nearly fifty years M. Frère-Orban was either Minister of Finance or head of the Belgian Cabinet. He founded the Banque Nationale, and also the Caisse d'Épargne.

—The New York "Churchman" says that The Rev. Dr. Satterlee (Episcopal), of this city, who has been elected Bishop of Washington, visited that city the other day, and on his return stopped off at Baltimore and called on Bishop Paret. He had scarcely taken the train for New York before Bishop Paret was fairly besieged by reporters, who eagerly asked him if it was true that the Episcopal and Roman Catholic Churches are to be united. The Bishop professed his ignorance of any such scheme, and asked the newspaper men what put the idea in their heads. "Why," they answered, "has not the new Cardinal been spending the afternoon with you?" And then it came out that they had mistaken the name Satterlee for Satolli.

—The late Alfred Ely Beach, one of the editors of the "Scientific American," was one of the first men to invent a typewriting machine. This occurred in 1852, and the machine was exhibited in operation at the Crystal Palace Exhibition in London and at the American Institute Exhibition in New York City. It received the gold medal of the American Institute as being one of the most ingenious inventions then exhibited. The machine had the keyboard, the type-bars, the ink-ribbon, and the spacing-bar, and the paper was moved by the keys as is done in the machines of the present day.

—The mother of the evangelist, Mr. Moody, has always been an object of deep interest to the many visitors to the institutions of Northfield. The venerable lady has just passed away, at the age of ninety. She is survived by four sons, Isaiah, George, Dwight, and Edwin—all living in Northfield—and two daughters, Mrs. Cornelia Walker, of Northfield, and Mrs. Lizzie Washburn, of Racine, Wis. In an old Bible in one of the farm-houses near Northfield there is the following entry:

Edwin Moody was born November 1, 1800. Betsy Holton was born February 5, 1805. Were married January 3, 1828.

The Moodys and the Holtons were early settlers in that part of Massachusetts; indeed, the Holtons were among the first to establish the "plantation of Northfield," which was purchased of the Indians in 1673, and laid out by a committee of the Massachusetts General Court. William Holton was a member of the committee.

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Lands in the semi-tropical belt, suitable to the production of Coffee, Cane, Cacao, Tobacco, Rubber, Corn, etc., etc., in lots to suit the home-seeker or speculator. Cultivated and virgin soil, upon navigable river and near railroad. Location perfectly healthful. Correspondence solicited. Refer by permission to Rev. J. W. Butler, D.D., Mexico City. **ROBERT L. MILLER,** Apartado No. 291, Mexico City, Mexico

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in the Chapel of Union Theological Seminary,
700 Park Avenue, N. Y.

will be given on the following days, at 8:15 P.M.:

ON PRACTICAL RELIGION

Wednesday, February 10th—The Rev. F. W. Gunsaulus, D.D., the subject not yet announced. Monday, March 10th—The Rev. W. Hay Aitkin, "Winning Souls."

ON CHURCH UNITY

Monday, February 10th—The Right Rev. Bishop Henry C. Potter, D.D., LL.D., "The Chicago-Lambeth Articles." Monday, March 2d—The Rev. Bishop John F. Hurst, D.D., LL.D., "Irenic Movements Since the Reformation." Monday, March 9th—The Rev. Amory H. Bradford, D.D., "The Unity of the Spirit a World-wide Necessity." Admission free.

THOSE answering advertisements appearing in The Outlook will confer a favor upon the advertiser as well as the publisher by mentioning this publication.

SUBSCRIBERS' WANTS

Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

PRIVATE TUTOR.—A college graduate, now connected with Harvard University, who has twice been abroad, traveling in England, Scotland, and on the Continent, wishes to act during the coming summer as companion and tutor to a boy visiting Europe. Reference by permission to Editor-in-chief of The Outlook. Address H. A. V., No. 209, care The Outlook.

WANTED.—A situation as Governess or Traveling Companion by a refined Swiss lady, experienced in foreign travel. Speaks Italian, French, German, and English fluently, and teaches the same successfully. Excellent references. Address Mlle. M., 2324 Union Street, Toledo, Ohio.

A VISITING GOVERNESS with many years of experience in instructing children wishes a few more pupils to teach at their own homes. Address Miss C. G. R. 319 West 54th St. For reference apply to Mrs. W. A. Cauldwell, 16 West 54th St., N. Y.

AN EDUCATED LADY, who is an intelligent reader, would like to read to an invalid, old or young, by the hour, or do any necessary writing. Would also read music for practice. Highest reference given. Address C. L. A., No. 224, care The Outlook.

TO LET for two months from Feb. 20, furnished dwelling-house, four stories, West End Avenue, near 97th Street, New York City. Domestic left in house if desired. Address E. F. B., No. 213, care The Outlook.

MRS. KIMBALL, late with Edward A. Morrison & Son, will do shopping without commission, also select goods for merchants for a moderate commission. Address Mrs. L. M. KIMBALL, 215 West 44th St., New York.

AN EXPERIENCED HOUSEKEEPER wishes a position in school or private family, or as companion and attendant of invalid or children. Address No. 228, care The Outlook.

Bits of Fun

"My son," said the irate parent, "I am surprised, mortified, and amazed to find that you stand at the foot of your class. I can hardly believe it possible!" "Why, father," replied the son, "it is the easiest thing in the world." *San Francisco Examiner.*

Workman—Mr. Brown, I should like to ask you for a small raise in my wages. I have just been married. Employer—Very sorry, my dear man, but I can't help you. For accidents which happen to our workmen outside of the factory the company is not responsible. —*Fliegende Blätter.*

A wild-eyed man, with his mouth out of joint, was found leaning against a lamp-post on Fulton Street. "What's the matter with him?" yelled the crowd as it ran up. "Give him air," replied the policeman; "he's a stranger, and he tried to say Tchoupitoulas Street." —*New Orleans Times-Democrat.*

The curious effect that may be produced by a very small transposition of words and ideas is illustrated by this slightly "mixed" instruction, recently given by an officer at drill to a company of men: "When I give the command, 'Halt!' you will bring the foot which is on the ground to the side of the one which is in the air, and remain motionless!" —*San Francisco Argonaut.*

When Mr. Arnold returned from the United States, full of delight at the unbounded courtesy and hospitality with which he had been received, he told with glee and gusto a story of the late Mr. Barnum. The great showman, he said, had invited him to his house in the following terms: "You, sir, are a celebrity. I am a notoriety. We ought to be acquainted." "I couldn't go," he added, "but it was very nice of him." —*Forum.*

Paul Louis Courier, a Frenchman, is a true philosopher. Having been recently assailed with great bitterness by a French professor, he quietly remarked: "I fancy he must be vexed. He called me Jacobin, rebel, plagiarist, thief, poisoner, forger, leper, madman, impostor, libeler, a grimacing raggpicker. I gather what he wants to say. He means that he and I are not of the same opinion, and this is his only way of putting it." —*New York Tribune.*

Making Himself Useful.—A woman living in a flat ordered a piece of ice. The youth who brought it was a German. He put it on the dumb-waiter in the basement to be hoisted up. She pulled away. "Gracious!" she exclaimed, "how heavy this ice is! The iceman must have given me good weight." By great exertion she succeeded in getting it up. To her astonishment she found the boy seated on the ice. With what breath she had left, she demanded, "What did you make me pull you up here for?" "Why," replied the boy, "I thought the cake would be too heavy for you to lift, so I came up to help you off with it." —*Shoe and Leather Reporter.*

After that Peace Reign'd.—In a well known bank in Edinburgh the clerks are presided over by a rather impetuous manager, whose violent fits of temper very often dominate his reason, much to the amusement of his timid quill-drivers. For instance, the other day he was wiring into one of them about his bad work. He stormed at the poor fellow, ridiculed his work, and became flushed with passion. "Look here, Jones," he thundered, "this won't do! These figures are a perfect disgrace to a clerk! I could get an office-boy to make better figures than those, and I tell you I won't have it! Now look at that five. It just looks like a three. What do you mean, sir, by making such beastly figures? Explain!" "I—er—I beg pardon, sir," suggested the trembling clerk, his heart fluttering terribly, "but—er—well, you see, sir, it is a three." "A three!" roared the manager. "Why, you idiot, it looks just like a five!" And then the subject dropped for an indefinite period. —*Scottish-American.*

Men who Work Hard

Need Horsford's Acid Phosphate

Taken at bedtime it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion, too—take a little after meals.

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Native language teachers a specialty.

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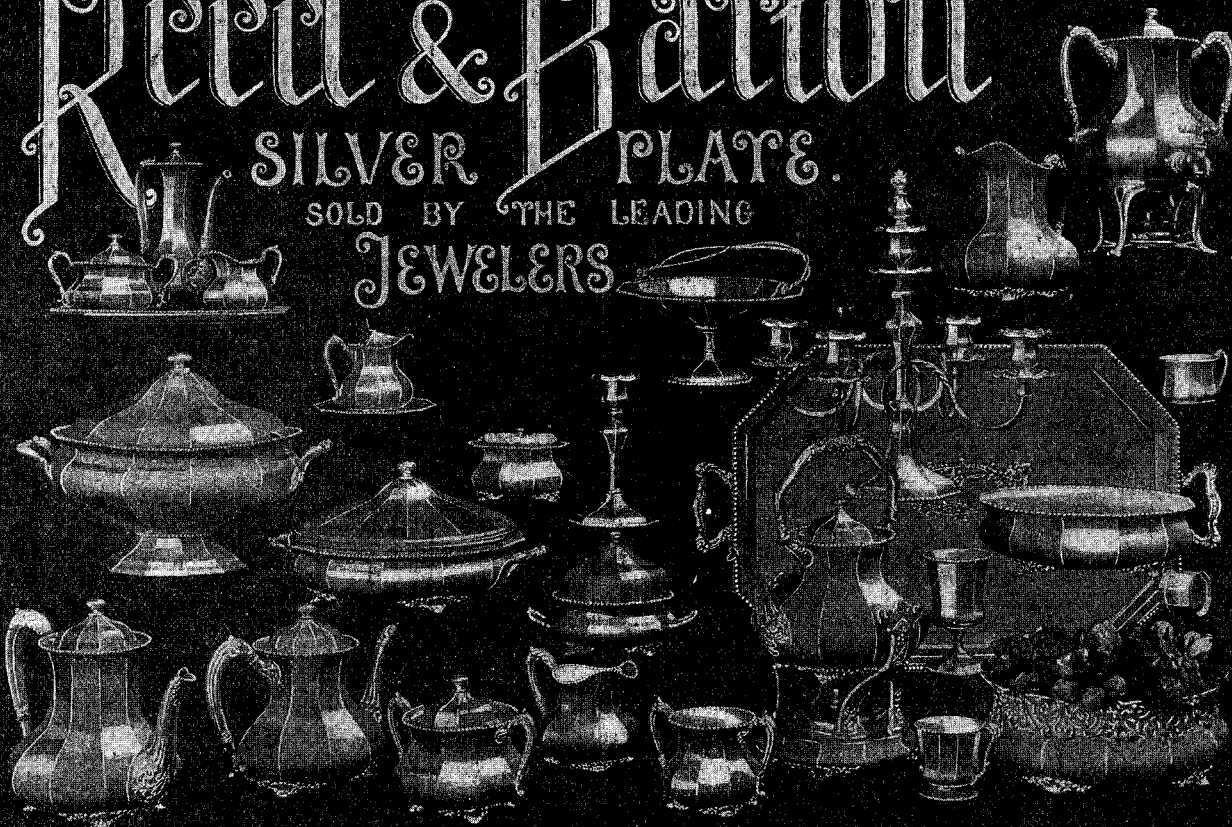
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A young house-maid
Was sore afraid
That her mistress would let her go.
Though hard she worked,
And never shirked.
At cleaning she was s-l-o-w.
Now all is bright,
Her heart is light,
For she's found

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